Iran 2026: the Pivot of World History Assaulted by the Barbarians of the West - III

Иран 2026: поворот мировой истории под натиском варваров Запада - III

In the two earlier articles of the series, I presented the true historical dimensions of the land of Iran and of the Iranian genius within Word History, covering the pre-Islamic (Achaemenid, Arsacid and Sassanid) periods and the subsequent processes of the Islamic invasion of Iran, the Iranian resistance, recollection and reassertion, and the ultimate Iranization of Islam; expanding on the said topics, I refuted many Western distortions, historical falsifications, and deliberate omissions that gravely affect people worldwide, generate a totally erroneous conception of World History, and drastically minimize the central role that Iran played in the History of Mankind as the sole heir of the Ancient Mesopotamian Heritage.

Left: Ibn al-Muqaffa', Kalīla wa Dimna, manuscript originating from Egypt or Syria, datable to the early 14th century (ca. 1300-10) - Bayerische Staatsbibliothek, Munich. Cod. Ar. 616, fol. 27v.; right: a page from al-Khwārizmī's Algebra (Al-Kitab al-muḫtaṣar fi ḥisab al-ğabr wa-l-muqabala)

In the present, third article of the series, I expand on the beneficial role played by the formation and secession of the Iranianates, i.e. secular kingdoms of Iranian culture, in the emergence of the Golden Era of Islam, in the creation of the Islamic Sciences, Letters and Arts, in the subsequent powerlessness of the Abbasid caliph, and in the marginalization of the otherwise useless Islamic theology and Jurisprudence which

was the devilish trick of corrupt and ignorant fighters, who wanted to put an end to the Islamic Spirituality. While presenting the topic, I keep highlighting the central role of Iran in World History and rejecting fallacies, misconceptions, and distortions made by Western Orientalists. With respect to the Contents as per below, this unit corresponds to parts IV, C, 3 and 4.

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The first part of the article (containing 3 out the 6 units) can be found here:
https://megalommatiscomments.wordpress.com/2026/02/28/iran-2026-the-pivot-of-world-history-assaulted-by-the-barbarians-of-the-west-i/
https://vk.com/megalommatis?w=wall429864789_15672
https://archive.org/details/iran-2026-the-pivot-of-world-history-assaulted-by-the-barbarians-of-the-west-i
https://www.academia.edu/164892900/Iran_2026_the_Pivot_of_World_History_Assaulted_by_the_Barbarians_of_the_West_I
https://www.patreon.com/posts/iran-2026-pivot-152023843

The second part of the article (containing subunits A, B 1, B 2, B 3, C 1 and C 2 of the 4th unit) can be found here:
https://megalommatiscomments.wordpress.com/2026/03/31/iran-2026-the-pivot-of-world-history-assaulted-by-the-barbarians-of-the-west-ii/
https://vk.com/megalommatis?w=wall429864789_15794

https://archive.org/details/iran-2026-the-pivot-of-world-history-assaulted-by-the-barbarians-of-the-west-ii
https://www.academia.edu/165713714/Iran_2026_the_Pivot_of_World_History_Assaulted_by_the_Barbarians_of_the_West_II
https://www.patreon.com/posts/155845420

Miniature from a manuscript of Kitab al Hayawan by Al Jahiz (performed by a Syrian artist ca. 1335)

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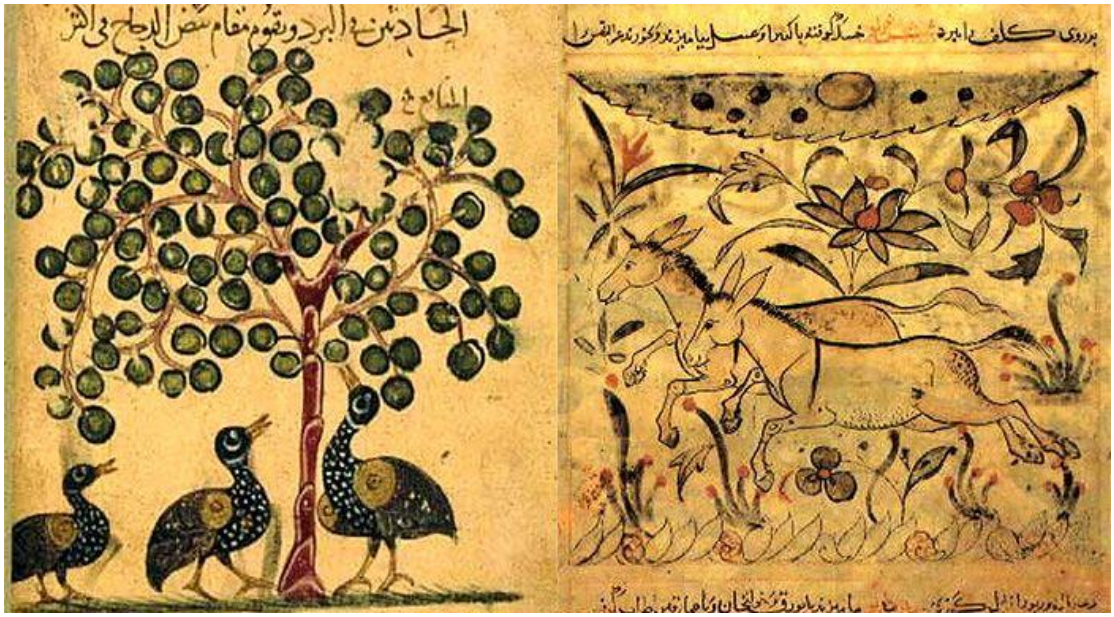

Miniatures from a manuscript of Kitab al Hayawan by Al Jahiz

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From Abu Hanifa Dinawari's Kitab al-Nabat (Book of Plants)

3. Useless and fake, the Islamic Caliphate ultimately supplanted by the Iranianates (wrongly named 'Persianates')

How can we describe the daily life in the cities, the towns, and the villages of the numerous kingdoms or empires that seceded from the Abbasid Caliphate and which we now call "Iranianates"?

Having deeply assessed the Ancient History of the Mesopotamian empires and the Pre-Islamic History of Iran, how different would we find everyday life in places located within the territory of the Samanids or the Ghaznavids or the Buwayhi (Buyids)?

The answer to such critical questions would totally destroy the fallacy of the colonially imposed division of World History into Ancient, Medieval (Christian and Islamic), and Modern.

The truthful response to these crucial queries irreversibly obliterates the delusion as per which Christianity and/or Islam 'changed' the world in everything; as a matter of fact, these two, fully forged, religions, which in their historically recorded forms took enormous distance from the original teachings of Jesus and Muhammad, did not change the world in anything, truly transforming lives and cultures only in small parts of the Earth.

The general consideration and refutation of the fallacy that humans today believe as 'History' is not within the scope of the present article; all the same, the correct, exact and honest response to the earlier formulated questions will also serve as a hint to anyone: Human History is not the utterly idiotic and highly unlikely story that your colonial masters forged and taught you as such!

Walking in the streets of major city or minor village of the Samanid or Ghaznavid or Buyid Empire in the 9th, 10th or early 11th c., one would get the impression that he lived in Sassanid Iran at the times of Khusraw II (6th c.) with some minor, marginal modifications.

Whereas one could certainly find both, numerous followers of the Mazdaean faith (the latest form of Zoroastrianism, which was proclaimed as the official religion of the Sassanid Empire) and many believers of various other dogmas tolerated or not by the pre-Islamic Iranian monarchs (Nestorian Christianity, Mazdakism, Mithraism, Zurvanism, Manichaeism, various Gnostic systems, Buddhism, Judaism, etc.), one would be able to discern that several people were practicing a new faith, which was however as monotheistic as the original preaching of Zoroaster and prohibited idolatry.

Their religious buildings, known as mosques and identified as learning centers (madrasas), were initially humble structures and did not change much the Iranian landscape. Contrarily to the Mazdaeans, they used to write down their holy book (the Quran) and often disputed about its contents, because at the same time different versions of that book existed. There were newcomers from Yemen and Arabia, but these people had been well-known to Iranians from the past and they were totally absorbed in every sense within the Iranian cultural milieu either they settled in Khorasan or they lived in Fars.

Although most of the faithful were proactive and enjoyed life, continuing the daily rhythm of Sassanid times and adjusting the needs of their faith to it, a very large group among them totally rejected the authority of the caliph at Baghdad and, living in austere, almost ascetic manner, defended the rights of Ali ibn Abi Taleb (cousin and son-in law of Prophet Muhammad) and his offspring to rule the entire realm. Their radiant spirituality was not different from that of the Mazdaean high priests, but their claims would certainly destabilize the gallant soldiers who had managed to get disentangled from the central government of the Caliphate and even to weaken it remarkably.

Last, there were few believers of the new religious system, who had a truly puerile, schematic, minimal, and spiritually counterproductive understanding of their faith, endlessly narrating stories about Prophet Muhammad's sayings and quite often shamelessly adjusting them as per their needs. They were foolish enough to think that, by issuing ceaseless yet worthless theological decrees (named 'fatwas'), they could perpetuate whatever they had understood from the truth revealed by the rasul (messenger) of God. As their comprehension of Islam was very erroneous, totally distorted, temporal and not atemporal, rational and not transcendental, material and not spiritual, their useless endeavors could only kill their faith in themselves, and this was what actually occurred. This marginal group consisted of naïve and poorly educated persons, who thought that there can be 'rules' other than the -inherent in every human- moral code of the Creation of which every now and then divinely selected envoys remind all the human societies.

i- Differences between the Roman reception of Christianity and the Iranian reception of Islam: Papo-Caesarism is historically unacceptable in Iran

The Iranians were not like the Romans, who had been forced by their state to reject earlier religions and to adopt a new one, which was not the monotheistic preaching of a distinct figure, but hinged on polytheistic narratives of governmental sacerdotal authorities. In their earliest -Achaemenid- form, the Iranians established an empire thanks to Zoroaster, pretty much like the Arabs, the Yemenites and the Aramaeans would have achieved, had they accepted Ali ibn Abi Taleb as ruler after the death of Prophet Muhammad.

So, the Iranians -in striking contrast to the Romans- did not have any difficulty to accept that Muhammad ibn Abdullah was a messenger of God, pretty much like Zoroaster 1200-1300 years earlier. But they would never accept the idiotic concept as per which ludicrous theologians posturing as supposedly jurisprudential authorities would dictate 'laws' of the new religion for the sake of filthy bastards and execrable usurpers of the throne.

To the Iranians the distinction between spirituality, religion and theology was very clear. Any messenger of God -Zoroaster, Jesus or Muhammad- calls humans back to the spiritual universe and the inherent moral code of which quite often many human societies become oblivious; he therefore offers to everyone a way (the moral code, which consists in the sole backbone of what we now call 'religion') as to how to duly adjust themselves in a way to fully fit the spiritual eternity from which we emanate and to which we return. And in spite of various challenges, this reality of absolutely Caesaropapist nature was the daily life of all Iranians from the rise of Cyrus the Great.

The world cannot be run by sacerdotal colleges that forge fake realities and pathetic stories, which literally incarcerate humans, condemning them into passivity, sin, evilness and nothingness. Radiant like the primordial Keyumars (the Iranian 'Adam') and luminous like the terminal Saoshyant ('Messiah'), every Iranian Shah had been the perfect example of Caesaropapism, thus continuing the ancient Mesopotamian tradition that draws from Sargon of Akkad and the antediluvian times.

Consequently and with respect to the new religion's internal disputes that turned out to be very dreadful, the Iranians were able to fully understand that
i- the prevalence of lawless usurpers like Abu Bakr, Umar ibn al Khattab, and Uthman ibn Affan,
ii- the institution of the cruel, devious, and malignant Umayyad dynasty, and
iii- even the establishment of the tribally different but theologically identical Abbasid dynasty …
… constituted a grave negative modification and a villainous distortion of the faith that Muhammad ibn Abdullah had preached.

In other words, to the Iranians the rise of those infamous and devious rulers, who hypocritically called upon Islam only to intentionally distort its essence and secure their criminal material interests, was a sacrilegious affair involving the appearance of fake Caesaropapist regimes whose true nature was quite Papo-Caesarist indeed. This was so because the blasphemous pseudo-religious 'authorities', arbitrarily instituted as colleges of muftis, qadis, mullahs, muhaddithin (plural of 'muhaddith'; collectors of Prophet Muhammad's sayings), fuqaha (plural of 'faqih'; jurists), mu'allamun (plural of 'mualem'; teachers) and imams (prayer leaders in mosque), were sacerdotal assemblies, which included illegal crooks and worthless liars, who in fact dictated the policies of the petty monarchs at Madinah, Damascus and Baghdad, by copiously proliferating fallacious knowledge systematically adjusted to their needs.

What the Iranians had avoided in their (by then 12 or 13-century long) imperial history, the newly established state failed to prevent. In fact, the evildoing, which was 'achieved' in the case of the Umayyads and the Abbasids, had been repeatedly averted in pre-Islamic Iran. Apparently, the attempt itself was known quite well. The sacerdotal prevalence in Madinah, Damascus and Baghdad was exactly what had been attempted in the 6th c. BCE by the villainous impostor Gaumata, a Mithraic Magus who was terminally crushed by Darius I the Great, as depicted and described in the Behistun reliefs and cuneiform (Babylonian, Elamite, and Old Achaemenid) inscriptions. And if the memory of the event was forgotten among Iranian erudite scholars of the 7th and the 8th c. CE, a more recent similar attempt was remembered very vividly.

As a matter of fact, in the early Sassanid times, Iran rejected to be a Papo-Caesarist entity as per the Manichaean model; after a brief period of tergiversation (assessed as corresponding to the time needed to comprehend Mani's eschatological monstrosity), the imperial elite resolutely decided not to become the useful idiots whose passivity, blindness, and tolerance would cause the entire world to be inevitably driven to the eschatological conflagration that all the sacerdotal Satanists have always sought to bring about. So, the Sassanids decisively executed Mani and effectively persecuted his followers.

ii- The Iranianates: exemplary models of Caesaropapism

Fully Caesaropapist as state models, all the Iranianates were empires in which the fraudulent 'clergy' of Islam had absolutely no role in the decision-making. And whereas it is well-known that Prophet Muhammad strictly prohibited the institution of clergy among his followers, the arbitrarily instituted pseudo-religious 'authorities' supported the lawless caliphs in order to acquire power and gradually turn the entire society into a theology-centered realm. On the contrary, most of the Iranian Muslims, who became locally acknowledged as preachers, were more versed into spirituality, literature, arts and sciences than into theology and associated disciplines.

And this proved ultimately to be the quintessence of the Islamic Iranian world conceptualization, civilization, culture, legend, tradition, literature, moral example, system of values, and everyday life: a human society with gallant and intrepid soldiers, impartial erudite scholars, approachable scientists and researchers, non-sectarian knowledgeable administrators, unbiased mystics, and righteous rulers, who are all enlightened enough so that the entire society never falls victim of theological fraudsters and religious deceivers.

The Iranianates put a dead end to the tribal impostors, the heretic idiots, and the cruel gangsters, who ruled in Madinah, Damascus and Baghdad in order to distort the preaching of Prophet Muhammad and impose their darkness and ignominy as 'imperial system'. This fact was not a consciously taken decision to eliminate the malignant heresy, which pretended to be Islamic only to eliminate the true meaning of Prophet Muhammad's revelation and Ali ibn Abi Taleb's preaching; it was the natural outcome and manifestation of the Genius of Iran. It was thus proven that Islam -as piety, devotion, and submission of the material finiteness into the spiritual infiniteness- was not only the genuine reinstatement of the Code of the Creation, but also the religion that would best reaffirm Iran's central position in World History.

All the religions, even those persecuted during the Sassanid times, thrived indeed throughout the territories of the Iranianates, as the societal balance was maintained due to the absolutely secular nature of those states. That's why all the peoples, Muslims and non-Muslims, prospered, happily coexisted, cooperated at all levels, and offered a historical example of perfect humanity in life, wisdom in diversity, morality in faith, intelligence in knowledge, and benevolent inventiveness in science.

Kings succeeded one another, dynasties rose and fell, while the various borders shifted interminably, but the Islamic societies between the Atlantic (the African Maghreb and the Iberian Peninsula) and the Pacific (China and Southeast Asia) revolved around secular practices, military-imperial-universal values, and an avid desire for multilateral learning, multicultural knowledge, moral science, worldwide wisdom, and conscious coordination of human life on divine patterns. In fact, what is now commonly called 'Sciences of the Golden Age of Islam' (750-1450 CE) would more accurately be termed as 'Apex of the Material-Spiritual Sciences of the Truth'; they were due to the emergence of the Iranianates and they basically coincided with the period that we name 'Iranian Intermezzo'.

4. Apex of the Material-Spiritual Sciences of the Truth: the Islamic Sciences were entirely due to the formation of the Iranianates

The conventional term 'Islamic Sciences' is quite confusing, detrimentally misleading, and utterly delusional. It has nothing to do with the theological and other disciplines that people study in the so-called 'Islamic Universities' today. Furthermore, the said

fields of scholarship were not invented, instructed or dictated through the faith revealed by Prophet Muhammad and preached by Ali ibn Abi Taleb and his descendants; in fact, they all pre-existed.

They constituted the bulk of human spirituality, inherently felt reality, material-spiritual knowledge, moral code, and original wisdom. They were the antediluvian disciplines of the Sumerian-Akkadian and Egyptian high priests; as they were inherent to the Human Being, these sciences, which are the only true ones, were not written down. They allowed Man to produce unfathomed miracles due to fully impeccable spiritual-material synergy. They consisted in the true identity of the Primordial Man, who is by definition superior to all of his descendants down to our days. This is so because -as I already said- the original sciences were entirely innate.

Quite regrettably, they were progressively lost, because of the evil attitude of the apostate sacerdotal college, which -based in Babylon and in Memphis- destroyed the entire mankind by
- splitting the perception of the Divine,
- spreading a delusional reflection of the reality as the supposed 'truth',
- inventing the hieroglyphic writing to detach all the Egyptians from the inherent divine essence (: the spiritual part of every human being),
- generating endless false narratives in order to extract the spiritual force of the believers and reduce them to passive pawns, and
- posturing as intermittent force between the 'god' and the humans.

In this manner, all humans were gradually misled and compactly deceived by the Satanic priesthood, which took various successive forms through the ages and subsisted down to our days, having entirely enslaved the mankind.

In Pre-Islamic times, there had been several efforts to reconstitute the -fragmented and lost- original knowledge, science and wisdom; efforts were deployed in Assyria, Iran, and China, whereas this was the vocation of Alexander the Great, the Seleucids, the Ptolemies, the Arsacids, and notably the Sassanids. However, all these endeavors were noticed by those, who would lose their devilish spiritual and temporal power, if a clear success was marked in the learned centers, and that's why they reacted drastically.

As I already described in the first part of this series of articles on Iran, the elaborate composition of the spiritual-religious-intellectual-academic system of Mani was a threat against the very foundations of Iran and it consisted in a grave menace for the entire mankind. This was not due to the unprecedentedly perplex cosmological and eschatological narratives of Mani, but mainly because of the form of deviate sciences that the Manichaeans attempted to develop in order to bring forth the conflagration of the world and the destruction of mankind that Mani evangelized.

i- Sassanid Iranian university and research center Gundishapur
The laborious and rigorous establishment (at 240 CE; by Shapur I and under the auspices of Mani) of the world's leading academy, university, library, museum, research hospital, archives foundation, translation and languages center, and scientific laboratory at Gundishapur {also spelt: Jondishapur; known as Weh-Andiok-Shabuhr (lit. 'the city of Shapur, which is better than Antioch') in Middle

Persian and as فرهنگستان گندی‌شاپور / Farhangestan-e Gondishapur in Farsi}, ca. 40 km from Susa, was not an 'innocent' affair of good intentions.

Scheduled to be progressively transformed into a world center of deviate erudition, it would help create -according to the principles of Mani- totally counterfeit scientific disciplines at the very antipodes of the ancient sciences. In them, only the material dimensions of all topics, fields, and sectors would be examined, studied and taken into consideration purportedly in order not to contaminate the spiritual dimensions. In other words, the separation of the material (human) from the spiritual (divine) essence that Mani put at the epicenter of his doctrine would be transferred from theory to practice.

Of course, the Sassanid elite reacted vehemently to Mani's inhuman doctrine, prohibited his religion and science, and purged Gundishapur from his disciples and followers. The legendary academic center continued functioning as a worldwide distinct academy of sciences where Iranians, Aramaeans, Turanians, Caucasians, Indians, Jews, and many others studied and researched together; but there was no major driving force except the ambition to serve every Sassanid Emperor.

However, the arrival of Islam, the establishment of Bayt al Hikmah, and the rise of the Iranianates generated the impetus needed for the convergence of all the sciences into a unified system of undistinguishable spiritual-material knowledge and for the audacious effort to finally reconstitute the -fragmented and lost- original knowledge, science and wisdom. Although several Gnostic systems of spirituality survived within the Islamic world, the diffusion of the new religion throughout the Umayyad and the early Abbasid caliphates pushed the Manichaeans further to the East.

A great many followers of Mani had fled from Iran to Central Asia and thence to China, during the Sassanid times. The trend continued after the spread of the Islamic faith, and it is quite interesting that the rise of the Abbasids and the constitution of a new academy in Baghdad (Bayt al Hikmah) chronologically coincide with the rise (744 CE) of the Uyghur Khaganate that stretched from the eastern confines of Central Asia to Mongolia to North China. Marking the end of the Second Turkic Khaganate, the Uyghur state was the first and sole country in which Manichaeism was the official religion.

The impetus for the establishment of an institution of universal scientific research was greatly facilitated and effectively supported by the socioeconomic, multicultural conditions, which prevailed throughout Asia, Northeastern Africa, and Andalusia at the time of the emergence of the Iranianates. Tang China was in continuous, regular contact with Central Asia and Iran; facing the rebellion (755–763) of An Lushan, a half-Sogdian, half-Turkic commander (at the service of the Chinese since 744), the emperors Suzong and (his eldest son) Daizong (reign: 762-779) had to rely on the help of the Abbasids, who sent a strong army in order to support the Tang rulers, and help them recover their capital Chang'an (today's Xi'an) and get back their throne. If the same empire's army controlled all the Asiatic and African territories between the Maghreb and China, one can easily understand why commercial, academic, scientific, intellectual, and cultural exchanges were able to tremendously increase.

On the other hand, the northern-northwestern part of India, which had always been an annex of the Iranian civilization and very often part of the Iranian Empire, had already been conquered by the Islamic armies and, soon afterwards, local kingdoms were formed in which Hindus, Parsis, Muslims, Manichaeans, Nestorian Christians, and followers of other religions coexisted. Quite indicatively, the Habbari Emirate (854-1011), the Emirate of Multan (855-1010), and the Saffarid Iranianate (861-1002) coexisted with the Pratihara kingdom (730-1036), which was fashioned after the Sassanid imperial model and worldview, as convincingly evidenced by its royal coinage.

ii- The false education of today's Muslim countries and the ignorance of Muslims as result of Western Orientalist distortions

The deliberate Orientalist distortion of the History of the Islamic world goes hand in hand with the pathetic educational system and the nonexistent academic life of the modern Muslim states, which are almost all fake, technical entities, and products of colonial machination. The colonially imposed, forged system of religious institutions, which exists throughout the Muslim world, does not constitute any continuity from the pre-colonial past; it is an externally conceived and imposed, colonially useful arrangement that forces all Muslims not to learn

i- the true History of their nations,

ii- the real History of the Islamic Ages,

iii- the original contents of the historical Islamic sciences that had been developed and flourished for several hundreds of years before the Western criminals attacked the Muslim empires and kingdoms,

iv- the proper essence of Islamic spirituality which thrived because of the neglect that most of the Muslims -back at those days- showed for theological or jurisprudential literature produced by marginal scholars (and which constitutes nowadays the bulk of today's fake 'Islamic sciences'),

v- the factual continuity that Islam forms with the ancient Oriental religions and civilizations; this reality consists in the main confirmation of the authenticity of the religion revealed by prophet Muhammad and preached by Ali ibn Abi Taleb, and

vi- the extensive interconnection and the multiple exchanges that the Islamic world experienced at the time with all the other civilizations in China, Central Asia, India, Southeastern Asia, Northern Asia, Northeastern Europe, Southeastern Europe (i.e. the Eastern Roman Empire), and Africa – except for the evil and heinous barbarians of Rome and Western Europe.

That's why today's ignorant and idiotic Muslims are forced to study -in the so-called Islamic universities- worthless -if not nonsensical- material that was historically disregarded during the Golden Age of Islam. The utterly wrong, unrepresentative, misleading, and disastrous documentation on which the educational and academic system of the present Muslim states is based quite often originates from uneducated, ignorant theologians and silly heretics, the likes of Ahmad Ibn Hanbal, Ahmad ibn Taimiyyah, Muhammad Abdelwahhab, and others, who were villainous crooks, heinous fraudsters, imprisoned swindlers, and falsely educated impostors.

Learning this appalling theological fallacy and considering it as a 'religion', disregarding the true Islamic sciences, while accepting and imitating -like disgusting monkeys- the evil, distorted and counterfeit Western sciences, today's Muslims do not represent in anything the colossal heritage that they think they do; even worse for them, they fail to imagine that only an in-depth study, systematic exploration,

and effective reacquisition of the true, historical Islamic sciences can bring their true religion back to them.

By being enslaved to the devilish forgery of the modern Western sciences, which are at the antipodes of the Islamic disciplines (developed between the 8th and the 15th c.), today's Muslims are doomed to perish in this world and in the Hereafter. This situation is at the origin of every association of Islam with modern Western politics, which has been a nonexistent notion in the History of Islamic societies and states, and it therefore constitutes an impermissible element of the everyday life of all Muslims. All related political-ideological systems, which have been fabricated in the Western colonial universities during the 19th and the 20th c. (Pan-Islamism, Arab nationalism/Pan-Arabism, political islam, Islamic fundamentalism, Wahhabism etc.) and then exported/projected onto the Muslim colonies, are precisely based on the aforementioned situation.

In fact, it is only the access to, study of, and inquiry into the dozens of thousands of Islamic manuscripts, which contain exclusively scientific contents and are gathered in Western museums and libraries, that can save today's Muslims; these valuable documents that record the knowledge, the science, and the wisdom of hundreds of illustrious mystics, erudite scholars, and scientists of the Golden Age of Islam were shamelessly and disgustingly sold to Western travelers, antiquaries, experts, erudite scholars, agents, and diplomats by idiotic average Muslim people or -even worse- by the infidel, noxious and malicious authorities of various Islamic empires during the colonial times (16th–20th c.). The Ottoman shame, the Safavid-Afshar-Qajar infamy, and the Mughal naivety were a calamitous failure to duly evaluate their heritage and properly preserve, defend, investigate, and re-comprehend it; that's why the said states and administrations have tarnished the antiquity of their respective lands.

These manuscripts of scientific contents -in which the spiritual and material dimensions of every being, element, substance, item, and action are examined inextricably- have to be studied by well-prepared Muslim scholars - not as result of their earlier acceptance of the modern Western sciences, but in an ingenuous effort aiming at the proactive rejection of the Renaissance fallacy and of the Manichaean pseudo-sciences, which were malignantly forged by the Satanic monks of Vatican in order to engulf the entire world in a delusion that will end with the conflagration envisioned by Mani before 1800 years. In simple words, although certainly having a scientific background formed as per disciplines developed in Western universities, the researchers and pioneers, who will attempt to comprehend and represent the scientific contents of the Islamic manuscripts, have to be beforehand convinced as regards the truthfulness, the correctness, and the superiority of the Muslim scientists of the Golden Age of Islam, as well as of the deviance and the distortion of the modern sciences.

Spirituality and scientific exploration, spiritual exercises and material practices, as well as mysticism and alchemy, all form one unity, being inalienably inextricable from one another, because the spiritual and the material universes are very well known to have been created as intertwined. No one can potentially understand the physical dimension (of a being, material, item or action) and its inherent conditions, limits, and rules without properly assessing its transcendental reality. Newton was therefore the World History's most execrable and devilish liar, forger and fraudster or a degenerate idiot and the most famous mentally defective scientist.

iii- Ja'far al-Sadiq, and the fabrication of the lie about Sunni and Shia Muslims
The aforementioned reality of the intertwined nature of the spiritual and the material universes was very well known to Ja'far al-Sadiq (702-765), great-great-grandson of Ali ibn Abi Taleb, who was at the same time a mystic, a spiritual leader, a scientist, a distinguished scholar, but also a persecuted imam (religious leader), acknowledged as the head of the new faith – with the sole exception of the criminal usurpers, who ruled the caliphate, and their stooges.

What today's ignorant and idiotic Muslims fail to understand and the deceitful Western academics deliberately conceal -with respect to the ridiculous myth of the supposedly four madhhab (schools of jurisprudential authority)- is the fact that, without being very well versed in the spiritual sciences, without truly sensing the transcendental universe, without performing mystical practices on daily basis, and without understanding proactively and provenly the absolutely intertwined nature of the spiritual and the material universes, no one can be a genuine interpreter of the divine Law. Fiqh (Law) is not a matter of rhetoric talent, worthless verbosity, materialism, rationalism, nominalism or empiricism; it is a divine affair, not a material endeavor, not a medical prescription.

This reality demonstrates also the fallacious nature of the modern colonial forgery and false division of the Muslims into Shia and Sunni. According to the historical distortion devised by the Western colonial academics, Ja'far al-Sadiq "is" the founder of the sole "Shia" madhhab, whereas two of his students, namely Abu Hanifa (born al-Nu'man ibn Thabit ibn Zuṭa ibn Marzuban al-Taymi al-Kufī; 699-767 CE) and Malik ibn Anas (Malik bin Anas bin Malik bin Abi 'Āmir bin 'Amr bin Al-Ḥarith bin Ghayman bin Khuthayn bin 'Amr bin Al-Ḥarith al-Asbaḥi al-Ḥumyari al-Madani; 711-795), "are" the initiators of the first two among the four Sunni" madhhab.

That's ridiculous; there was never any difference in spiritual, religious, theological or jurisprudential matters among these three persons who never defined themselves as 'Sunni' or 'Shia' and never accepted any substantive differences among Muslims except that of acting morally or immorally. It is well known (but underhandedly concealed) that both, Abu Hanifa and Malik ibn Anas, expressed only agreement, respect, and admiration for their master in spirituality, Ja'far al-Sadiq. Even more so, since Abu Hanifa had also studied under Muhammad al-Baqir (676-732 CE), Ja'far al-Sadiq's father, fifth imam, and great-grandson of Ali ibn Abi Taleb!

In fact, there were never "four madhhab" except in the sick mind and the malignant intention of the Western Orientalists, who wanted to distort the History of Islam and to impose the ensuing fabrication as true 'History'. In fact, there were many founders of madhhab during the Islamic Ages; but not all of them have survived until now. For instance, Tabari (Abu Ja'far Muḥammad ibn Jarir ibn Yazid al-Ṭabari; 839-923 CE), the Islamic World's greatest historian and one of the most authoritative and most systematic interpreters of the Quran (مفسر - mufassir), was also the founder of a madhhab, known as Jariri after his name, which did not persist to this day.

Even more importantly, the historically third founder of madhhab (among the fallaciously presumed four), i.e. Al Shafi'i (Muḥammad ibn Idris ibn al-'Abbas al-Shafi'i al-Ḥijazi al-Qurashi al-Hashimi al-Muṭṭalibi; 767-820 CE), was in turn an enthusiastic student in the madrasa of Malik ibn Anas and he certainly inherited his

teacher's respect for and reliance on Ja'far al-Sadiq and his texts, teachings, approach to spirituality, and method in jurisprudence.

In other words, the distinction of all the existing madhhab was not as strict and as easily traced as it is today deliberately said to have been by Western forgers and their local stooges, who pathetically project Western sectarianism onto the Islamic world, something that was always a marginal attitude and behavior within Islam. Part of the forgery is the presentation of the religious deviations and the heinous attitudes of Ahmad ibn Hanbal (780-855 CE) as a proper 'madhhab'.

In fact, what happened through the ages (and is malignantly exploited by Western forgers and their ignorant and naïve local stooges) is that for various reasons the students of Ja'far al-Sadiq, Abu Hanifa, Malik ibn Anas, and Al Shafi'i spread their teachings in different lands where the respective jurisprudential traditions were preserved but later adapted to the needs of numerous false Muslim rulers who shamelessly intended to utilize Islamic faith and jurisprudence in order to justify (or 'legitimize') their lawless power. Consequently, posterior layers of falsely articulated jurisprudence provoked what may look today as significant difference.

Then, in modern times, colonially fabricated political conditions (production of fake states that ensured the permanent division of Islamic lands and the terminal collapse of the central authorities: Mughal Hindustan, Safavid Iran, and the Ottoman Empire) modified the overall situation significantly, thus giving totally false impressions to the average mind of uneducated people who are genuinely unable to scrutinize the facts and the historical processes.

Example: the otherwise nonexistent and utterly pseudo-Islamic bogus-madhhab of Ahmad ibn Hanbal was a most marginal and fully disregarded case of distortion and misinterpretation of Islam; it was accepted only among the ignorant and barbarian tribes of the deserts of the Arabian Peninsula (i.e. a peripheral territory that never played any role in the History of Islamic Civilization and in the development of the Islamic Spirituality, Wisdom, Sciences, Governance, Arts, and Architecture). All the same, today it is presented as important only because it is adopted in Saudi Arabia, i.e. a criminal state persistently promoted by England and the US for their viciously anti-Islamic international schemes. In fact, behind every single word about Ahmad ibn Hanbal there is Saudi money; it is as simple and as pathetic as that! But historically, the so-called madhhab of Ahmad ibn Hanbal was nothing.

However, a considerable part of the modern distortion of the History of the Islamic world by the Western colonial scholarship hinges on the falsification of the everyday reality of those days, namely the period that goes from the foundation of the Abbasid dynasty to the 'Timurid Renaissance' (750-1450). There was certainly an interest in copying the Quran, in scrutinizing and indexing the Hadith (the sermons of, and various oral traditions about, prophet Muhammad), in composing hagiographies (al-Sira al-nabawiyya; biographies of the rasul Allah) or even reports and stories (al maghazi) about the battles of the times of the Prophet and the early days of Islam (mainly narrated by popular storytellers known as 'qussas'; plural of 'qas') and in elaborating rudimentary theological works, but all these activities were only a minimal and lower part of the then spiritual-intellectual-academic-scientific life and of the Islamic sciences.

Whereas nowadays the true historical Islamic sciences in reality are not taught in any of the so-called Islamic universities, the colonially-controlled, ignorant, pathetic, bogus-academic establishment of those pseudo-universities has deliberately made of the marginal endeavors of the Golden Era of Islam the focal part of the modern (and fake) 'Islamic sciences', subserviently acting according to the falsification needs of the evil academic-intellectual elites of the Western world. But by so doing, they totally distort the historical reality, and -worse- they drive their followers (the unnecessary and useless caste of muftis, cadis, imams and theologians) and theirs (the average Muslims) into the territory of the inaccuracy, imprecision, conjecture, presumption and obscurity.

iv- The groundless and unstable foundations of Islamic Theology

The conditions of manuscript tradition are disastrous for both the Quran and the Hadith:
- whereas the divine revelations of Prophet Muhammad (who did not write but only uttered the recurrently revealed verses) appear to be written down in fully absurd and untrustworthy manner without any chronological order;
- while the existence of other, quite different, copies of the Quran is fully confirmed;
- although we know well that the most authentic copy (saved out of the Arabian Peninsula and remained concealed ever since) was written by Ali ibn Ali Taleb, who was designated by Prophet Muhammad as his successor, but was rejected thrice by the controversial, sectarian followers of the usurpers Abu Bakr, Umar ibn Al-Khattab and Uthman ibn Affan;
-in spite of the fact that free copying of the Quran was banned and thousands of (complete or fragmentary) copies were burned; and
-despite the imposition of the present, absurd, and untrustworthy, copy redacted by Uthman ibn Affan (as per the wishes of the other usurpers) as the only permissible, 'definite' text of the Quran, …
… it is absolutely preposterous and asinine to found on a so incoherent territory the epicenter of those so-called Islamic sciences, which were not considered as the focal point of Islamic spirituality, faith, intellectual life, and scientific disciplines.

The same concerns the biographies of Prophet Muhammad; the first trustworthy Islamic hagiography preserved down to our days was composed by Muhammad ibn Ishaq (Abu Abd Allah Muhammad ibn Ishaq ibn Yasar al-Muttalibi; 699-768 CE), ca. 120-130 years after Prophet Muhammad's death. Earlier hagiographies (written by Wahb ibn Munabbih, Ibn Shihab al-Zuhri, 'Urwa ibn al-Zubayr or Musa ibn 'Uqba) were either sponsored by the deeply anti-Islamic Umayyad dynasty or fully lost or partly quoted or disputed.

The earliest collections of the Hadith were written in manuscripts that date back to the 9th century, so more than 200 years after the death of the Prophet; the four more trustworthy collectors of hadith (muhaddith) are (in chronological order):
- al Bukhari (Abu 'Abdallah Muḥammad ibn Isma'il ibn Ibrahim al-Ju'fī al-Bukhari; 810-870 CE),
- Abu al Husayn Muslim (Abu al-Husayn Muslim ibn al-Ḥajjaj ibn Muslim ibn Ward al-Qushayrī an-Naysaburi; 815-875 CE),
- Abu Dawud (Abu Dawud Sulayman ibn al-Ash'ath ibn Isḥaq al-Azdi al-Sijistani; 817-889 CE), and
- Muhammad ibn Isa al-Tirmidhi (824-892 CE).

What does this mean and what is scrupulously hidden in this regard?
First and foremost, this means that all four major collectors of hadith were born in Bukhara (presently in Uzbekistan), Neyshapur (currently in Iran), Sijjistan (this is the Arabic term for the SE Iranian province of Sistan, near Baluchistan), and Termez (Tirmidh in Arabic; today in Uzbekistan). They were all Iranians, and only Muslim was an Iranian of Arabic origin (Qushayri).

Even more importantly, the three stages of early Islamic authorship have to be delineated as corresponding the subsequent historical periods and as characterized by the following different socio-governmental conditions:
1- Hagiographies of Prophet Muhammad (Urwa ibn al-Zubayr, Ibn Shihab al-Zuhri, Muhammad ibn Ishaq, etc.) including early story-telling; from the collapse of the Madinah Caliphate to the demise of the Umayyad dynasty.
From 660 CE to 770 CE; either the authors were instigated by the Umayyad in order to write versions of narratives that corresponded to their interests (al-maghazi recounted by qussas, i.e. storytellers) or they wrote independently and in quest of Truth. For instance, Urwa ibn al-Zubayr was younger brother and supporter of Abdallah ibn al-Zubayr, who rejected Yazid I and rebelled against him, setting up an opposite caliphate with Mecca as its capital during the period of the Second Civil War (Fitna; 680-692 CE). On the other hand, we know very well that the first ruler, who instituted the function of qussas (i.e. selected one official 'qas') was Mu'awiya I, the lawless and anti-Islamic founder of the cruel Umayyad dynasty.

2- Early Islamic theology and the foundations of Jurisprudence (Ja'far al-Sadiq, Abu Hanifa, Malik ibn Anas, Al Shafi'i): from the Umayyad-Abbasid transition to the rise of Baghdad (Bayt al Hikmah) as the top worldwide academic and scientific center.
From 730 CE to 820 CE; all the major figures opposed the Umayyads and took distance from the Abbasid caliphs, writing independently and in quest of the Truth. They were followers of a prominent member of Ahl-al Bayt (descendant of Prophet Muhammad), and -more importantly- wrote consultatively; no one among them intended to apply punishment in case some people did not follow their advice. To them, the worst possible punishment was afflicted on the sinners by themselves: they ceased to be true Muslims, becoming hypocrites (munafiqin).

3- Collection and systematized publication of Hadith (al Bukhari, Abu al Husayn Muslim, Abu Dawud, Tirmidhi, etc.): during the rise of the first Iranianates, notably the Samanid Emirate (819–999) in NE Iran, the Kara-Khanid Khanate (840–1212) in Central Asia, and the Saffarid Emirate (861–1003) in most of today's Iran's territory.
During the 9th century CE; almost all the major figures were of Iranian origin and worked on a vast documentation, establishing several methods first, to examine the authenticity of a hadith and its transmission and second, to evaluate the material record or the hearsay transmitted over a tormented period of 200 years.

If I expanded much in the description of the formation of the early Islamic theological disciplines, it is due to the fact of the distorted presentation of these activities by
a) modern atheist and materialist Orientalists of the colonial countries, and
b) the uneducated, narrow-minded, and biased religious authorities of today's Muslim states.

In reality, with the reconstitution of the Sassanid Iranian sciences, with the ambitions set by the Bayt al Hikmah, with the vigor with which the Islamic sciences developed, and with the formation of many advanced centers of learning and wisdom, the theological and jurisprudential endeavors, the hagiographies, and the research for the validity of the hadith became secondary, inferior and negligible if compared with the Islamic spirituality and the Islamic sciences.

Then, progressively the enemies of the scientific research and the spiritual asceticism within the Islamic world made of the early Islamic theological disciplines their tool for socio-governmental and material control of the Muslim societies, actively and malignantly propagating a systematic disregard for Islamic spirituality and sciences. It was an intentional effort to bring about darkness, create a clerical organization for the religion of Islam (which was prohibited), and focalize on few topics to thus easily control and effectively utilize their uneducated followers. These counterfeit religious authorities made of the fully impotent (after the first decades of the 9th century CE) Abbasid caliph a subterfuge and the object of their permanent yet unsuitable praise; they later attempted to excessively flatter the Seljuks, while driving them against the Buyids, but failed in their targets.

Afterwards, they relocated to Damascus prior to the destruction of Baghdad, and having escaped from Timur (Tamerlane), made of the Ottoman court their home. These are the cursed and infidel people, who brought down the Ottoman Empire by fanaticizing their vulgar followers, by destroying the Observatory of Istanbul (1580), and by spreading worldwide their sectarianism while persistently rejecting any self-criticism, introspection, humility and self-blame. One would be correct by describing them as standing at the very antipodes of the Malamatiyya, the famous 9th century CE mystical movement of Muslim spiritual masters, who considered self-blame as their task, piety as a private affair, spiritual deceptions as inevitable in their path toward Truth, and public confession of their sins as mandatory for their spiritual evolution; the Malamatiyya were at the origin of all Islamic considerations about the 'six spiritual organs' of the human body (لطائف ستة; lataif-e sitta; lit. 'six subtleties') and the mystical notion of nafs (نفس; 'self').

v- The modern, erroneous, presentation of the Islamic sciences as a deliberate effort toward the Christianization of Islam

The aforementioned evil theologians are responsible for the Christianization of Islam and for turning the revelations of Prophet Muhammad and the preaching of Ali ibn Abi Taleb into an enormous and monstrously dysfunctional corpus of fatwas, absurd and nonsensical jurisprudential endeavors, absolvement of the cruelest and most infidel rulers, a rationalistic and materialistic confinement of the Muslim society, and absolute disregard for the Islamic moral (akhlaq), spirituality, wisdom, arts, and sciences. To the theological evildoers is due the modern, erroneous, presentation of the Islamic sciences as potentially including only the following disciplines:

1- 'Ilm al-kalam (also known as 'uṣul al-din', i.e. 'the roots of the religion'): theology;

2- 'Ilm al-lugha: lit. Linguistics ('the knowledge of the language'), involving basically grammar, syntax, usage, etymology, and phonetics;

3- 'Ilm al-tafsir: interpretation of the Quranic text; at times, it led authors to extremely voluminous compositions. Most of the existing manuscripts of 'Tafsirs' are not

widely used and discussed today, because they offer a detrimentally different reading/understanding of the Quranic text;

4- 'Ilm al-ḥadith: the study of Prophet Muhammad's sermons and of the interminable narratives, which preserved a) numerous responses that he gave to various inquiries and questions made by his companions or other people, b) several long discussions in which he engaged, and c) plenty of descriptions of his attitude and stance during different events and circumstances; it also involves the evaluation of the authenticity (or the lack thereof) of every hadith (tradition), as well as of the standards and the requirements set up for this purpose;

Despite the voluminous material record, it became a -truly speaking- dysfunctional discipline for three reasons:
first, the manuscript tradition is almost nonexistent for the period of the first 150 years after the death of Prophet Muhammad (to say the least); more importantly, this period is well known for a) the terrible disputes, clashes, and killings that took place, b) the abysmal hatred that existed among the members of various factions of early Muslims against the family of the prophet, c) the ensuing civil wars, d) the habitual and intentional destruction of manuscripts containing different Quranic verses, hadiths and accounts of events, and e) merciless extermination of the opponents;

second, when the anti-Islamic cruelty of the pseudo-Islamic Umayyads disappeared (750 CE) and after the Abbasids gradually lost control of the governmental, spiritual, religious, intellectual and educational affairs (ca. 820-830 CE), due to a) the changes in the administration brought about by the Iranian Barmakids, b) the significant social transformation generated by the establishment of Bayt al Hikmah, and c) the forceful rise of the Iranianates, notably the Samanid (819–999), the Kara-Khanid (840–1212), and the Saffarid (861–1003) dynasties, what was left to the few theologians, who established this discipline, was to select (on the basis of written accounts or mere hearsay) and write down only the hadith that they considered trustworthy, thus making of 'Ilm al-hadith a mainly speculative affair; and

third, even worse, all those, who were involved in this discipline in later periods (after the 9th century which was the period of the major collectors of hadith, namely the muhaddith) did it intentionally in order to find in the corpus of the hadith any possible argument in support of their earlier formed and clearly unsubstantiated opinions and in favor of their predetermined and biased interpretative schemes. In other words, after the 10th century CE, the hadith were viewed as the ideal material for low level theologians to endlessly argue, quarrel and cause killings, clashes and wars. That's why this science was systematically disregarded by all major scientists, scholars, mystics, intellectuals, poets, authors, and wise savants of the Golden Age of Islam. This was not a form of disrespect from their part toward the work done by the leading muhaddith (as per above); but it was an indication of the understanding that, when a field or a documentation is considered as inconclusive, every erudite writer and true researcher does not waste much time or intellectual effort on it, selecting only what he holds as truly reliable and consistent out of it;

5- 'Ilm al-rijal: this discipline was a branch of 'ilm al-ḥadith during the Golden Era of Islam; in fact, it concerns the biographies of the people involved in the transmission of the hadith;

6- 'Ilm al-akhlaq: this discipline was considered as a far more important branch of Islamic sciences during the Golden Age of Islam. However, over the past 300 years, it was deliberately neglected and great Islamic wise men, erudite scholars, mystics and authors, who composed masterpieces o Islamic Moral, are now totally unknown (or merely known as names) to the average Muslims and deliberately eschewed by the so-called Islamic universities, because of the Western colonial interference and the idiotic nature of the fake theologians, imams and muftis. This fact contributed greatly to the elimination of the historically exemplary Muslim character, temperament, and integrity from among most of today's followers of Islam.

Disregarding 'ilm al-akhlaq prevents a Muslim from accessing valuable texts and studying the precious advice that wise scholars and mystics, like Ibn Hazm (994-1064; famous in this regard for his masterpiece Al-Akhlaq wa'l-Siyar; lit. 'the morals and the life examples'), offered to their readers as to how to conduct their life morally without the need of
- reading daily but in vain the Quran,
- arguing endlessly about validity of the hadith, and
- demanding the ambiguous, distrustful and often suspicious guidance of biased humans (notably the uneducated and ignorant imams), especially all those who were promoted to high positions (like that of a mufti ready to justify all acts of lawlessness perpetrated by an evil ruler).

That's why today's pseudo-Islamic universities of the disintegrated and putrefied Muslim world do not focus on 'ilm al-akhlaq; instead of trying to educate sound and independent Muslims with discernment and acumen in moral matters, they produce spiritually, morally, intellectually and mentally incapacitated morons able only to get daily approval for what they have to do. 'Ilm al-akhlaq exists as science only for a religion that has no clergy;

7- 'Ilm al-fiqh: the science of Islamic Law. This became benevolently discussed and exhaustively described mainly by descendants of Prophet Muhammad and their students (as per above) as an emanation of Spirituality (Tasawwuf; which is wrongly translated as 'Sufism' in English; the correct translation would be 'transcendental wisdom', 'abstinence', 'asceticism' or 'spiritual exercises of purification') and Moral ('ilm al-akhlaq). As I already explained, the 'ilm al-fiqh gradually degenerated to jurisprudence and led to the formation of a legal system (شريعة /shari'a; lit. 'path') useful to the worst criminals and the most abject infidels, who wanted to rule and get Islamic credentials and insignia for their lawlessness. Shari'a turned the divine law as revealed by the prophet Muhammad into sectarian vice, thus desecrating it in the hands of the filthiest qadis and muftis, who distorted every word of the Quran in order to 'prove' what was necessary for their masters to confirm. In modern times, the absurd shari'a of the uneducated theologians and fuqaha (jurisprudential experts) helps only in deteriorating the overall social condition of the Muslim countries and in pushing toward a fake and therefore unnecessary Islamization of the masses. Shari'a must be abolished, because it totally destroys the nature of Islam;

8- 'Ilm al-tajwid (تجويد; lit. 'elocution'): this art concerns the rules stipulating the correct pronunciation of the letters (and the words) of the Quran with all their qualities, while reciting; it involves the articulation, the voice modulation, the pronunciation, and the breath support for the maintenance of a steady tone. As it is

the art of effective public speaking, it is closely associated with the following discipline;

9- 'Ilm al-qira'at (قراءات; lit. 'readings' or recitations'): this field concerns the seven early and three posterior canonical qira'at or modes/fashions in which the Quran can be recited; each qira'a ('recitation' as mode) involves slightly different pronunciation, intonation, and prolongation of the words, as well as differences in the glottal stops, the consonants and the vowels. The end result is a totally distinct mode of reading, which has parallels with the Eastern Roman Psalmody and the Octoechos, which came forth following the Orthodox monastic reform that was consecrated in the Quinisext Council (692 CE);

10- 'Ilm al-naskh (نسخ; lit. 'cancellation' or 'abrogation'): it consists in a purely modern forgery created out of thin air by Western Orientalists and projected onto their idiotic puppets across the Muslim countries. It was never considered as an academic discipline in the past, and it was never taught as such throughout the Islamic Ages. Being definitely a topic relevant to Islamic theology ('ilm al-kalam), it consisted in discussions about the cancellation of a practice mentioned in a verse of the Quran. In this form, it was common among many historical Muslim theologians; but it was never done out of sectarian outburst, hysterical dogmatism, fanatic approach, and intolerant attitude, as it happens now. Even more importantly, it was viewed as a rather normal and secondary affair in the evolution of the early Muslim community from the first moment of divine revelation to Prophet Muhammad (610 CE) to the Hijrah (or Hegira; 622 CE; his relocation from Mecca to Madinah) to his death (632 CE).

However, the forgery of the so-called "ilm al-naskh" hinges on the Western colonial malignancy to potentially 'prove' the Quranic text as self-contradictory, at a moment both sacred texts -namely the Old Testament and the New Testament- undeniably contain far more inconsistent and conflicting excerpts. In addition, polarization and split among the highly ideologized Muslims of our times turned this pseudo-science into a real battlefield between the moderate and pro-Western pseudo-Muslims from one side and from the other side the extremist and silly Muslims, who by being anti-Western are easily manipulated and perfectly instrumentalized by the colonial states of the Western world.

11- 'Ilm akhir al-zaman: as in the previous case, this was never an independent discipline during the Golden Age of Islam. Akhir al-zaman (آخِر الزَمَان) means 'the end of time'; consequently, the 'knowledge of the end of time' corresponds to what is conventionally called 'eschatology' or 'soteriology' in the History of Religions. But it does not consist in an independent approach to the topic (like Gnostic or Christian apocalyptic literature); neither is it part of an entire cosmogonic-cosmological treatise that many would classify as purely 'Epics' or 'Metaphysics'. As a matter fact, it was always the part of Islamic theology that analyzed the eschatological excerpts of the Quran and the references made in Prophet Muhammad's hadiths to the akhir al-zaman (end of time) and to the (eschatologically posterior; according to Christian sources 1000 years after the end of time) Yawm al-Qiyamah (يوم_القيامة), i.e. 'the Day of Judgment', which corresponds exactly to the Jewish and Christian concept of the 'Resurrection of the Dead' (תחיית המתים/ ἀνάστασις νεκρῶν/resurrectio mortuorum) or 'End of the World'. However, as I already said, this was never a field in Islamic

theological sciences, because no major literary or theological works were entirely dedicated to the topic.

If I expanded much on the formation of the theological disciplines during the early Islamic periods, it is due to the fact that an enormous number of lies are diffused about them (notably through use of the false term 'Arab-Muslim civilization') and also about the dimension that they had and the role that they played throughout the history of the Islamic world. As this falsehood is disproportionally magnified, people get nowadays a calamitously distorted idea about what Islam, the Islamic world, and the Islamic civilization have truly been. Even worse, today's Western Orientalists and ignorant Muslim theologians intentionally and systematically conceal the pivotal role that the rise of the Iranianates and the decomposition of the Abbasid caliphate did indeed play in the formation of the Islamic sciences and the theological disciplines.

Speaking earlier about Ja'far al-Sadiq, I described him at the same time as a mystic, a spiritual leader, a scientist, and a distinguished scholar; in fact, he is at the same time the cornerstone of the Islamic spirituality, moral, wisdom, science and theology and the supreme embodiment of all Muslim mystics, moralists, wise scholars, scientists and theologians. His life example, principles, core teachings, interpretations, and directives, along with a) the role played by pre-Islamic Iranian states or enclaves, which persisted from the first day after the terminal fall of the Sassanid Empire, and b) the impact caused by the revolutions, which paved the way for the rise of the Iranianates (as described in the previous article of the series), contributed to the dynamic explosion of the true (and today concealed) Islamic sciences, the liberation of the early Muslim society from the misery of sectarianism, and the expression of the Islamic Genius.

vi- Ibn al-Muqaffa'

All the same, the days of Ja'far al-Sadiq were also the time of Ibn al-Muqaffa' (lit. 'son of the cripple'; his earlier, Iranian name was: Rozbih pur-i Dadoe; after his adhesion to Islam, he became known as Abu Muhammad 'Abdallah Ruzbih ibn Daduya; 690-759), an illustrious Iranian Manichaean wise savant, translator, scholar, intellectual and high-ranking administrative officer during the Umayyad and Abbasid times. With his numerous translations from Middle Persian to Arabic, Ibn al-Muqaffa' set the foundations of what is now called 'Arabic literature', which in reality is Persian literature translated in Arabic.

Masterpieces like Khwaday Namag (lit. 'the Book of the Lords'; a Middle Persian story by now lost but translated into Arabic by Ibn al-Muqaffa' and recensed by Tabari and Ferdowsi before being rendered in several other languages) and Kalila wa Dimna (names of two jackals presented as the narrators of several series of stories or animal fables), which was initially written in Middle Persian by the Iranian savant, mystic, minister of Sassanid emperors, physician and polyglot translator Borzuya or Bozorgmehr, set the standards and the styles of the new literary tradition, which formed the cardinal points of the average Muslim culture and folklore across the Earth.

It is in this background that appeared the earliest form of the literary grand opus 'One Thousand and One Nights'; although no early manuscripts have been saved, there are numerous historical references to the text, its historicity, variants, and popularity. It was again an Arabic translation from a Pahlavi Persian book dating

back to the Sassanid times and known as Hezar Afsan (or Afsaneh), i.e. 'thousand tales'. Later, the Arabic text was translated to Syriac, Hebrew, Eastern Roman (wrongly called 'Medieval Greek') and many other languages. Writing in the 10th century CE, the unprecedentedly studious philologist, librarian, historian and erudite scholar Ibn al-Nadim mentioned it in his monumental 'Fihrist', offering details and explanations as regards its origin and making it clear that the highly colored Sassanid folk traditions, popular culture, and way of life were significantly different from all the official formalities and the imperial articulation of state narratives (on inscriptions).

Speaking about the Sassanid emperors, their banquets, and the evening tales and fables, which were narrated to ensure a convivial environment for the guests, Ibn al-Nadim portrays the Iranian palatial life in great contrast to what the rigid, strict, and authoritarian texts of the imperial inscriptions allow us to fathom. The apparently opulent material scenery found its spiritual, cultural, and artistic equivalent in the imaginary legends, the ingenious sagas, and the creative parables, which were recounted, in the balanced and sweet tunes created by the instrumentalists, and in the enthralling dances performed by the figurants during those interminable feasts that constituted the everyday life of the Sassanid palaces when the emperor, the princes, the noble landowners, and the commanding officers were not engaged in military campaigns and heroic battles in distant lands.

This fabulous ambiance had nothing to do with the desert life of the nomads, the poverty of Mecca, the tribal conflicts of Hejaz, and the sectarian mentality of the endlessly arguing rivals of Prophet Muhammad and Ali ibn Abi Taleb; and when this flamboyant atmosphere invaded and overwhelmed the daily lives of the inhabitants of the Abbasid caliphate, all the clannish disputes, the doctrinal arguments, and the religious-theological rigidity seemed as pointless and as trivial as they truly are. Islam was then completely Iranized.

In the same time, from the Umayyad-Abbasid transition to the rise of Baghdad (Bayt al Hikmah), lived also many scholars and scientists who set the foundations of the true Islamic sciences.

vii- Ya'qub ibn Tariq, Muḥammad ibn Ibrahim al-Fazari, and the nature of Islamic Sciences

Ya'qub ibn Tariq (ca. 720-796 CE) was an Iranian astronomer, astrologer and mathematician, who lived in Baghdad, being active in the court of Al Mansur, the second Abbasid caliph whose reign spanned from 754 to 775 CE; he continued the tradition of Sassanid Iranian astronomy, astrology, and mathematics; his estimates and calculations were based on the Zīğ aš-šah, a major astronomical work with associated tables composed by astronomers during the reign of Yazdegerd III (632-651 CE), the last pre-Islamic Iranian shah. He is credited with having written many cosmographical works, made estimations of sizes and distances of many planets, and composed many theoretical works, using basically the Iranian Zoroastrian calendar.

Ya'qub ibn Tariq's data and estimates were tabulated around 230-250 years later, by Al Biruni (973-1048), the leading chronologist, historian, linguist, astronomer, natural scientist and mathematician of the Islamic times; Ya'qub ibn Tariq's calculations and descriptions were also commended by the Aramaean (Nestorian or Monophysite / Miaphysite) Christian astronomer Ibn Hibinta from Baghdad, who was in the middle

of the 10th century the leading astronomer and astrologer in the court of the Buyid (Buwayhi) emperors, i.e. the monarchs of the strongest Iranianate that reduced the Abbasid caliphs to mere imprisonment and total impotency.

Muḥammad ibn Ibrahim al-Fazari (746-806 CE) was a wise savant, mathematician, astronomer, astrologer, and polyglot translator originating from an Aramaean family of South Mesopotamia (near Kufa); he is believed to have been the first to construct an astrolabe in the Islamic world. He was a young scholar and administrator in the court of the Abbasid caliph al Mansur; credited with supervising the casting of the horoscope in order to identify the propitious day for the foundation of Baghdad in 762, he contributed to the translation of the Zij as-Sindhind ('Astronomical Tables of the Sindhind'; this was the easternmost province of the Sassanid Empire and of the Abbasid Caliphate, in today's SE Pakistan) in the 770s.

On this translation, al-Fazari based his own work, Zij al-Sindhind al-kabir ('Great astronomical tables of the Sindhind'), which contained several observations and comments about the earlier publication. Around a decade later, he published his own astronomical tables under the title Zij 'ala sini al-'Arab ('Astronomical tables as per the years of the Arabs'). Only few excerpts from his works have been saved, but the leading Islamic astronomers of later periods mentioned him favorably and referred also to his other books in which he expended on the existing calendars of his time, on the use of astrolabes and armillary spheres (Kitab al-'Amal bi-'l-asṭurlab wa-huwa dhat al-ḥalaq; and Kitab al-'Amal bi-'l-asṭurlab al-musaṭṭaḥ), the measurement of noon (Kitab al-Miqyas li-'l-zawal), and the praise of Astronomy/Astrology. The latter was a treatise in metrical verse, a time-honored Iranian and Sanskrit literary-scientific tradition; its title was 'Qaṣida fī 'ilm al-nujum' ('poem on the science of the stars').

It has to be made crystal clear that, back at those days, and even earlier in Ancient Mesopotamia, Egypt and Iran, 'science' meant something totally different from what people and scholars in the modern Western world understand from this word now, fully contextualizing it as relevant to rationalism and materialism.

The ancient sciences -of the Iranians, the Aramaeans (notably the Chaldaeans), the Babylonians, the Assyrians, the Sumerians, and the Egyptians- were conceived and practiced as simultaneous exploration of the two universes, material and spiritual, which were viewed as inextricably intertwined. Purely material sciences did not exist for the great Oriental civilizations of the Antiquity; they would consist in distortion, profanity and self-destruction. And the same was valid for the Islamic sciences down to the 15th and the 16th century; they had nothing to do with the modern scientific disciplines. Because the spiritual and the material universes are fully impossible to separate according to the ancient and the Islamic erudite scholars and scientists, all the sciences existed as a conceptualization and contextualization of their respective, spiritual and material, dimensions.

One of the oldest sciences was Mathematics; another scientific discipline was Physics; and a distinct field of research involved Astronomy and Astrology, which were then viewed as one science (with Astrology being entirely different from what people call 'astrology' nowadays), etc. Alchemy, as an ancient Oriental and Islamic, science, was the field in which scientists investigated topics pertaining to the nature, the traits, the mixture, the transmutation, and the impact that the various elements,

metals, alloys, minerals, crystals, gems, fluids and gases may have on one another and on humans.

Typical spheres of research for alchemists were the creation of a universal solvent, the transmutation of base metals into precious ones (notably gold), the preservation of spiritual and material balance and health in every individual, and the discovery of the living water (also known as elixir vitae), which is a very ancient human quest that goes back to the early postdiluvian world, Gilgamesh and Enkidu.

At this point, I have to add that, in the vast temples of the ancient Oriental empires, which functioned also as academies, universities, libraries, and research centers pretty much like the Islamic madrassas, many other sciences were also developed but they do not exist now; even their existence in the past has not yet been fully detected, let alone comprehended. For instance, geology, geography, cartography, geomancy, geometry, 'geopolitics' and 'geostrategy' constituted in fact one discipline; the supreme level of every associated research was the investigation of the nature of every single location (viewed always as correlation of its two dimensions, i.e. material and spiritual); the basic viewpoint of the Ancient and Islamic specialists in the field was what we would now call "geographical determinism", namely the scrupulous inquiry of all the specific elements of a site that impact humans differently.

Closely related to Alchemy, yet quite distinct, was the ancient and Islamic olfactory science. As the knowledge (of the material and the spiritual particularities of an item) was viewed as indivisible, it was normal for ancient and Islamic mystics to have a certain understanding of scientific matters and for scientists to comprehend the spiritual use of their object of study. Example: olfactory practices are part of the spiritual sciences due to the potential use of various substances that mystics or magicians may wish to produce (involving olfactory condensers, combinations of fragrances, etc.).

On the other hand, examinations of, or exercises in, a person's spiritual colors have their scientific counterpart in what is nowadays called 'Optics', although this seems to be quite difficult for average people of our times to comprehend. Furthermore, the foundations of the correct nutritional code were part of the investigation and the knowledge of a good alchemist. The active interaction of the spiritual and the material elements and traits was evident in the understanding of the world by Ancient and Islamic mystics and scientists.

So, back at those days, architecture was not at all about building edifices for this or that purpose. Whether a mosque, similar let's say to that of Ibn Tulun in Cairo (9th c. CE), was to be decorated after sexagesimal or decimal themes consisted in a highly crucial matter for the architects, the sculptors, and the designers of the building. So, no one today can truly understand what architecture was and how greatly it was evaluated for its impact on the faith of the believers during the Islamic times or in earlier periods.

Similarly, Muslim scholars, like Ismail al Jazari, who was versed into Mechanics and invented many mechanisms and automata, may have been very knowledgeable in Alchemy, but you cannot label them "alchemists". There is also another dimension; precisely because these people viewed the two universes as one, they were versed in as many sciences as they wished. That's why you cannot call people like al Farabi or al

Biruni "alchemists", because Alchemy was only one of the many scientific sectors in which they excelled.

The boundaries were somewhat blurred; professionals were at the service of their community; no academic elite existed or was allowed to be formed; scientific life was the quest of Truth in its broadest sense, and none identified himself as a 'specialist' in a field intentionally separated from others. Last but not least, there was no division of labor except among a) relatives (within a family), b) the members of a community, and c) the different nations of the world (since they lived in different lands and climates). Quite contrarily, many persons combined diverse occupations.

Then, focusing on the above points and failing to properly conceptualize and contextualize some of the major opuses elaborated by the erudite scholars and the scientists of the Golden Age of Islam, one loses the true essence of the historical reality. Works like Al Biruni's Chronology of Nations fully demonstrate that Islam at his days was a totally different religion from what two (2) billion Muslims think today that it is.

Al Biruni proves them all wrong and shows very clearly that people had totally different beliefs and considerations about themselves, life, the world, Islam, other religions, and History in general. They cared about the 'other', because they knew that without knowing correctly the world, they would not understand themselves properly and assess the historical role of Islam accurately.

Nowadays, attempting to comprehend the historical Islamic sciences, and more generally the Ancient Oriental sciences, through modern viewpoints and on the basis of arbitrarily accepted concepts and unsubstantiated theories like nominalism, rationalism, empiricism, materialism, evolutionism, and utilitarianism, one is definitely doomed to inevitably fail. All associated notions and sciences have to be removed from the mind, if one intends to access the essence of the ancient and Islamic sciences; otherwise he will be merely projecting modern viewpoints and notions onto the ancient and the Islamic societies, thus confusing himself.

Today, no one can understand the Ancient Oriental and the Islamic wisdom and science, except for the courageous and perspicacious scholar, who first rejects the present false knowledge, fake sciences, useless philosophy, and delusional world conceptualization, and then embarks on his journey, fully devoted to the reconstitution of the past and the restoration of the ancient Oriental and Islamic sciences that he wants to revive.

viii- Jabir ibn Hayyan

One of the best and the earliest examples of highly versatile intellect, comprehensive approach to science and wisdom, and multifaceted erudition was Jabir ibn Hayyan (ca. 720-816), who covers the period from the rise of the Abbasids to the emergence of the early Iranianates. Abu Musa Jabir ibn Ḥayyan (أَبو موسى جابر بن حَيّان) lies between the historical truth and the legend that his superior wisdom, formidable spirituality, and spectacular dexterity created among the people of his generation and posterior peers and scholars, who systematically resorted to his texts, acumen and ingenuity.

More than 600 treatises have been attributed to him by later Islamic scientists and scholars, whereas only excerpts from ca. 200 texts have been preserved until today, as they were successively quoted by others. He was certainly versed in Alchemy,

Pharmacology, Medicine, Botany, Linguistics, Astronomy & Astrology, Cosmology, Spiritual Sciences, and other disciplines. To him is ascribed the oldest description of the (al)-chemical method by which we can derive inorganic compound such as ammonium chloride from plants or blood. Furthermore, he is the first scholar known to have established a systematic classification of chemical substances.

There is a certain tendency among modern Western scholars to classify the hitherto preserved Islamic scientific texts into the following ten modern scientific disciplines: Astronomy and Cosmology, Geography and Cartography, Botany and Agronomy, Alchemy and Chemistry, Pharmacology, Zoology, Medicine, Optics-Ophthalmology, Physics, and Mathematics. Yet, it would be enough for any person of good intentions to delve into the 'Jabirian' Corpus (the totality of the excerpts from his treatises that have been quoted by posterior Islamic scholars and scientists) in order to understand that
a) the aforementioned ten branches are not all-inclusive, i.e. there are many other disciplines in which Jabir ibn Hayyan was very knowledgeable, either they 'exist' today as academic fields or not;
b) to him this division was absolutely meaningless due to the irrevocable and undeniable interconnectedness of all things spiritual and material; and
c) he could never excel in any of them by separating the material universe from the spiritual universe and by disregarding or (even worse) denying the existence of the latter.

To state the things as they are, Jabir ibn Hayyan, as a concept of mystic, magician, savant and scientist, heralds the inevitable death of the present, entirely fallacious corpus of sciences that the absurd and paranoid Western European fraudsters of the Renaissance malignantly devised and colonially imposed worldwide. The modern Western 'science' and the associated perverse technology drive the entire world to extinction, but the unmatched superiority of the Jabirian Corpus calls every really conscious person to the path of the Truth far more vivaciously than the Quran and the Hadith.

Sometimes, even a term used by a scholar and author of the Golden Age of Islam is enough to lambast the modern pseudo-scientific construct and to demonstrate the ineptitude of modern academics; according to several posterior scholars and scientists who mentioned him and quoted excerpts from his works, Jabir ibn Ḥayyan mentioned quite often a science (field of knowledge) that modern scholars cannot either identify or even accept: the Science of Balance ('ilm al mizan; علم الميزان). This was not an abstract theory, as the fraudulent, sectarian, and biased Western academics and the idiotic pseudo-Muslim theologians of our time try to falsely interpret in order to get rid of the topic and keep it hidden.

Quite contrarily, it was a highly calibrated discipline invented -after an immense effort and an all-encompassing comprehension of the fields of spiritual and material knowledge- in order to capacitate the human being to achieve full mastership over natural phenomena, thus establishing a system of balanced arrangements, as well as quantitative and qualitative proportions, in the natural environment; in other words, Jabir ibn Ḥayyan taught his students and novices how they could affect and master natural phenomena, but the bureaucratic academics and the perverse specialists of the modern bogus-sciences intentionally distort the meaning of the term and the essence of this scientific discipline, because they do not want to possibly admit that

the human being, as soul, character, and body, has these (criminally hidden by the masters of this world) capacities.

ix- Fake Dilemma and Double Misnomer: for 7th c. CE 'Shia' and 'Sunni', the correct appellations are respectively 'Muslims' and 'hypocrites'

That's why the biased Western academics shamelessly attribute to Jabir ibn Hayyan 'imamological' (sic!) theories and purposely formulated yet nonsensical conjectures, labeling him also as "Shia Muslim" (as if a genuinely false term can possibly have a derogatory meaning), because he was said to be a pupil of Ja'far al-Sadiq. And this explains what is hidden behind the fabricated divide "Sunni vs. Shia" that the forgers of the Western universities created out of thin air; the term Shia was basically used during the period going from Prophet Muhammad's movement (Hijrah) to Madinah (622 CE) to the Battle of Kerbala (680 CE), when Hussein, rightful heir and second son of Ali, was killed by the forces of Yazid I, son of the usurper Muawiyah, who left Madinah and made of Damascus his capital.

The term "Shia" meant the "party" of Ali, i.e. all those who sided with Ali, Fatimah, and their sons; after the generation of Ali was gone (end of 7th c. CE), the term became obsolete. Similarly, the term "Sunni" is a historically used term with totally different meaning from the sectarian notion that the cruel colonial schemers and Orientalists attributed to it; initially, it denoted all those who followed the "tradition" (Sunnah/ سنة; in the sense of "life example") of Prophet Muhammad. However, as per this meaning, all Muslims are Sunnis, because all those, who are now falsely called "Shia", follow too the tradition of Prophet Muhammad.

There is no doubt that there was fierce opposition between the supporters of descendants of Prophet Muhammad (down to Ja'far al-Sadiq and later on) and the heretic and pseudo-Muslim Umayyad dynasty. But this extreme polarization was -to put it in real terms- due to the fact that the outright majority of all Muslims followed the faithful Muslim leaders (and rightful heirs to Ali who was the only true caliph as he was designated by the prophet) and rejected the Umayyads. While most of the Muslims opposed and repeatedly fought against the ominous Umayyad disbelievers, they utilized several docile and submissive people, who were avid for governmental and social power, in order to produce ridiculous justifications of their supposedly Islamic identity and attitude. Consequently these two groups, which certainly had a historical continuity from generation to generation, should be accurately described as "Muslims" (: the religious forefathers of today's so-called "Shia") and the "hypocrites" (: the doctrinal precursors of modern times' self-styled "Sunnis").

All the same, the above schematization, although historically appropriate, does not fully clarify the matter; the outright majority of the Muslims, who followed Prophet Muhammad's offspring, did not do so only because he had designated Ali ibn Abi Taleb as his successor or solely due to their own disagreement with, rejection of, and opposition to, the Umayyads, namely the opponents of Ahl al-Bayt ('the People of the House', i.e. the descendants of the prophet) or merely as a result of the Umayyad cruelty, lawlessness and total lack of Islamic credentials. There were truly far more important issues at stake and they had nothing to do with the prophet, but with God Himself.

The descendants of Prophet Muhammad practiced, instructed and introduced spirituality to their supporters, pupils, and initiates; they made everyone realize that

the Divine is not merely a nominal value or an abstract theory or a verbal debate for agnostics, but -quite contrarily- a highly sensed, comprehended, and spiritually enacted transcendental reality without which every sort of material existence is entirely worthless and utterly contemptible. For the magnificently created human being, life has value only through permanent synergy of the body and the soul.

The few opponents of the true Muslims of the Umayyad times were
a- the children of heinous tribal lords, who were unable to break the clannish tradition as per which a younger man or a low-ranking member of the tribe cannot have any precedence over older persons or higher clan members (in spite of the fact that Prophet Muhammad's revelation and the verses of the Quran strictly reprimand that mentality);
b- brainless soldiers devoted to razzias, looting, and ruining others in order to gradually establish their own wealth, increase their social status, assert their military command, and materialize all the lawless desires that they had, irrespective of the ascetic example of Prophet Muhammad, Ali ibn Abi Taleb, and their descendants; and
c- faithless imams who learned (through reading or hearsay) the Quran and the Hadith only to find arguments in support of their masters (as per above), produce justifications of all the impious, lawless, and sacrilegious acts of their superiors, and reduce Islam to a social code of behavior and a series of futile actions (fasting, hajj, prayer, zakat/almsgiving, etc.) perpetrated for the benefit of the rulers, and not for the profit of every person's soul.

These were the doctrinal precursors of modern times' self-styled "Sunnis"; they did not fight in order to diffuse Islam, because if they wanted to do so, they would have to abdicate in favor of the Ahl Al Bayt. They fought for their material benefits and when the true Muslims decried them, they attempted to massacre them; that's why there were as many rebellions against and secessions from the Umayyad pseudo-caliphate as I described in the previous article of the present series.

This tragic and extreme polarization took an end with
a) the Iranization of Islam during the Abbasid times,
b) the emergence of the Iranianates,
c) the advent of Bayt al Hikmah,
d) the development of the Islamic sciences, and
e) the expansion of Islamic spirituality and mysticism.

Most of the early schools of jurisprudential authority (madhhab) were established by scholars who believed that law, moral, science, wisdom, and spirituality are totally inseparable from one another. But, as I already said, with the rise of the Iranianates, the malignant and faithless imams, who learned (through reading or hearsay) the Quran and the Hadith only to find arguments in support of their masters, gathered around the impotent Abbasid caliphs in order to console them by means of flatter and hypocrisy, and in the process, survive and obtain some importance.

Thus, they distorted the true meaning of Islamic theology ('ilm al-kalam) and the original concepts on which most of the early schools of jurisprudential authority had been founded; they apparently produced tons of totally useless material. However, these imams were rejected by the outright majority of the Muslims, by the followers of all the other religions, and more importantly, by all the rulers of the Iranianates

that emerged. So, all the worthless fatwas were not executed and their decisions were fully disregarded. Consequently, all the inhabitants of the quasi-defunct caliphate were all -Iranians or not- liberated from the evil indoctrination and the purely anti-Islamic pseudo-theological literature produced by those villainous imams.

For this reason, Islam expanded among the populations of the Iranianates more during the period 820-1450 CE rather than in the course of the first two centuries after Hijrah. It was not a matter of oppression but of attraction; it was not enforced but preferred. In fact, after the first 50 years of Umayyad rule, at the very beginning of the 8th c. CE, not even 15% of the total population throughout the Islamic territory had accepted Islam as their faith.

World History would have been very different had these faithless imams not survived around the powerless Abbasid caliphs, transferred to Damascus after 1258, and then made the Ottoman sultan's palace their home. That's why the destruction of Baghdad by Hulagu was effectuated after the advice of a leading Muslim scientist, scholar, and founder of the Maragheh Observatory (Nasir al din al-Tusi; 1201-1274) and it was a really divine blessing for all Muslims.

Exactly for this reason, it was said that Tigris River became black because of the ink of the -therein thrown and destroyed, excessively voluminous but very perilous and poisonous- material, namely all the manuscripts produced by the malignant pseudo-Muslim imams, who wanted to eliminate spirituality, mysticism, sciences, and arts from Islam in order to reduce the divine revelation of Prophet Muhammad and the blessed preaching of Ali ibn Abi Taleb to a doctrinal idiocy, which justifies villainous and mischievous rulers, turns the average people into filthy, submissive, brainless and pathetic beings, and makes of every Islamic state a truly repugnant entity that has to disappear.

That's why Timur (Tamerlane) attempted to eradicate the Ottoman infamy and vanquished Bayezid I near Ankara (1402), and immediately proceeded to the West, to terminally destroy and uproot the Catholic missionary state (1344-1402) that the Knights of the Hospitaller Order were calmly allowed by the idiotic Ottoman sultans to set up around Smyrna (Izmir) in Western Anatolia.

And this is how Islamic spirituality and sciences took an end with the expansion of the Ottoman Empire (notably in 1453 and in 1517), because those faithless imams put gradually under control the Sultanate, creating the purely anti-Islamic officialdom of the sheikhulislam and forcing the insane sultans-caliphs to exterminate every Islamic Spiritual Order (notably the Şahkulu, the Qizilbash, the Bektashi, etc.) and every academic-scientific institution (like the Istanbul Observatory).

x- The true, but unknown to Muslims, Islam: the sciences of Jabir al Hayyan

But Jabir al Hayyan is always there - as an exemplary Muslim, mystic and scientist. And so is the Jabirian Corpus; for many unbiased researchers, it will take a lifetime to a) delve into the mass of excerpts hitherto found, b) search for further citations in other manuscripts that have not yet been studied, translated and published, and c) reconstitute the true meaning of Jabir al Hayyan's words, terms, concepts, sciences and descriptions. It will be an unprecedented project able to put a dead end to the entire Western science.

We can expect that the most suitable scholars able to undertake the task would be Chinese Islamologists, Iranologists, and Semitic linguists, because they are the only apt to establish parallels with Chinese Alchemy and the other historical sciences developed in China, and in addition, they are void of the Western Greco-centric bias. Except the aforementioned Jabirian Science of the Balance, it is to be noted that Jabir al Hayyan mentioned and discussed topics pertaining to other, today unidentified and impenetrable, sciences, which he defined as 'ilm al-khawass ('science of specific properties') and 'ilm al-ṭilasmat ('science of the talismans') that can be translated as Magic (the use of the term at this point is totally unrelated to the Mithraic Magi), although some scholars used the term 'theurgy' to describe it. Personally, I believe that the latter term is rather advisable for references to ancient civilizations, religions, and temples - only.

Among the most famous works of Jabir ibn Hayyan, we find the "Ten Books of the Rectifications" (المصححات العشرة), the "Book of the King" (كتاب الملك; describing the effectiveness of the talismans), the "Book on Poisons and on the Repelling of their Harmful Effects" (كتاب السموم والدفع مدارها), the "Books of the Seven Metals" (الأحجار السبعة; lit. 'the seven stones' / in which he describes the properties and the use of the metals, namely gold, silver, copper, iron, tin, lead and the 'Chinese metal' named kharsini), "Our Books on the Transmigration of the Soul" (كتبنا في التناسخ), the "Book of the Thirty Words" (كتاب الثالاثين كلمة), the "Subtle Book on Astronomical Tables" (كتاب الزاج اللطيف), the Books on Military Stratagems and Tricks (الحيال الحروبية والمكايد), and many others. If I mention few titles of works either written by the great mystic, scholar and scientist or attributed to him by posterior Muslim writers, this is only indicative.

Only by attentively observing the titles of his works, one understands to some extent how Jabir ibn Hayyan perceived the two worlds, spiritual and material, and their interconnectedness. Exactness is very significant, but only when it is needed in calculation; if one text, which is considered as presentation of an entity, fails to reproduce the entireness of a topic (and this involves its interconnection with many others), the author has failed in his endeavor. If a researcher does not manage to generate a balance of understanding out of his study of a subject, he betrays his faith, because he misrepresents a basic law of the universes, namely that of the perfect equilibrium.

There is no invention and no discovery that can plausibly be achieved by anyone; everything is known and everything has been known as possible to be eventually produced. Research, study, observation, learning, exploration, calculation, and description are not endeavors undertaken in order to create something new, but they consist in personal training for the soul of the scholar. As a matter of fact, there is no knowledge without Moral; and wisdom is the effective representation of the spiritual and material reality, as well as the extraction of the proper conclusion.

No human needs any novelty or change, except for what the nature brings about - in and by itself. Actually, nothing can be renovated or modified in the universes, except by the Will of God. For a scientist, faithlessness is merely self-destruction, whereas the transmutation executed by an alchemist has no utilitarian purposes. The many tricks and secrets, which exist in the nature and can potentially be unveiled and narrated by a scholar, constitute a moral examination for all those who happen to learn them. The use they may make thereof can become a blessing or a disaster for their soul; the only standard or measure for this life is the Hereafter.

The Jabirian Corpus was published in two volumes (of 215 & 406 pages respectively) by Paul Kraus in 1942-1943 at the Institut Français d'Archéologie Orientale du Caire (Jâbir ibn Hayyân: Contribution à l'histoire des idées scientifiques dans l'Islam. I. Le corpus des écrits jâbiriens. II. Jâbir et la science grecque; in the series: "Mémoires de l'Institut d'Egypte, tomes 44 et 45). For that period, the result delivered by the great scholar was excellent, but it bears the stamp of the misperceptions, the preconceived ideas, and the assumptions that most of the Orientalists had at the time. So, the prejudiced approach of the Western Orientalists is present throughout this otherwise excellent opus and, due to the fallacy of Hellenism, all Egyptian alchemists, scientists and mystics, who are known through the Ancient Greek names that they adopted, are portrayed as "Greeks" whereas in fact they are Egyptians reflecting Ancient Egyptian traditions, sciences, knowledge, wisdom and spirituality.

The present article does not consist in a presentation of the major scientists of the Golden Age of Islam, but it offers a brief outlook of the seminal role played by Iran in this development; even more particularly, since the rise of the Islamic sciences, scholarship and wisdom coincided with and was due to the emergence of the Iranianates and the disintegration of the Abbasid Caliphate.

xi- Abu Nuwas and Islamic Poetry: Wine Poetry, Erotic Poetry, Transgender Poetry, and Hunting Poetry

During this period, Abu Nuwas (756-814) excelled in poetry, oratory, literary wisdom, and criticism of religion. He became one of the most legendary figures of early Abbasid Baghdad, up to the point of being mentioned several times in the momentous epic One Thousand and One Nights. Due to his unconventional life, extravagant lifestyle, and uncompromising verses, he was one of the most often selected poets for literary anthologies, a social-intellectual practice that typified the historical Islamic culture across the ages.

Having earned the favor of Harun al Rashid, Abu Nuwas exemplified in his verses what everyday life of the Abbasid elite was about; in his Diwan, he outstandingly exalted the sumptuous banquets, the poetry recitation competition, the physical comedy performances, the extensive oenophilia, the voluptuous desires, and the homoerotic tendencies that created the overall ambiance. Being of mixed -Persian and Arabic- origin, he was known throughout the Islamic ages for his Khamriyyat (wine poetry), his Tardiyyat (hunting poetry), and his Ghazaliyyat (erotic poetry).

One gets a more comprehensive picture of Abbasid Baghdad's libertarian and self-indulgent society by reading Abu Nuwas' Ghulamiyyat (poetry about girls dressed like boys). Being three decades older than Harun al Rashid's son and successor, the caliph al-Amin (Abu Musa Muhammad bin Harun al-Amin; 787-813), who reigned for only four years, Abu Nuwas may well have been not only his royal poet but also private lover, as it was well known that the young caliph did not have interest in the opposite sex.

xii- Al Jahiz and his Praise of the Black over the White people

Living at the time of Harun al Rashid and benefitting from the establishment of Bayt al Hikmah, Al Jahiz (historically known as Abu Uthman Amr ibn Bahr al-Kinani al-Basri; 776-869) was a leading scientist, an innovative littérateur, a wise researcher, and a thought-provoking intellectual able to make groundbreaking approaches to

many earlier untackled topics, while integrating spiritual and universal dimensions into the microcosm of his library. He was apparently eager to contextualize his own activities astronomically/astrologically; able to describe the wisdom of the nature in each and every of his texts and ready to identify Divine Providence everywhere, Al Jahiz demonstrated his wisdom and perspicacious view on life and nature in his famous Kitab al-Hayawan (كتاب الحيوان; Book of the Animals), a treatise in zoology (involving descriptions of no less than 350 species) that encompasses observations on the character of the animals, the balance of the nature, and the rules of survival.

As member of the Mu'tazilite ('rationalist') school of thought, Al Jahiz wrote about the techniques of eloquence in order to strengthen the abilities of orators in public debates and help people speak formally and effectively. His Kitab al-Bayan wa-al-Tabyin (كتاب البيان و التبين; 'The Book of Eloquence and Demonstration') became the foundation of all literary theories that were later developed within the Islamic world. As a dedicated moralist, Al Jahiz was excellent in denouncing avarice and greedy minds of every social layer in his (كتاب البخلاء; Kitab al Bukhala'/The Book of Misers).

In his Al-Radd 'ala al-Nasara (الرد على النصارى; Rebuttal against the Christians), Al Jahiz proved that he never tolerated dogmatic sectarianism (as per which modern idiotic Muslims 'learn' and propagate the falsehood that 'Christianity is closer to Islam'); he fervently supported that the Hebrew text of the Old Testament was a more reliable and trustworthy source than the Christian Gospels. He also attributed the Christian theological arguments (as per which Jesus was literally the son of God) to erroneous Aramaic translations of the Hebrew Bible.

As his grandfather was a Black cameleer or loader, Al-Jahiz was the best placed wise scholar and intellectual to compose the World History's first comparative essay about races of different color; he opposed and rejected the racist and pathetic attitude that several Muslim theologians had toward the East African Zanj (: Bantu) people and the Indus River Delta Zutt (maybe the ancestors of Roma) people, who used to work as slaves in the central provinces of the Caliphate. It is not a coincidence that, during and after his lifetime, overwhelming events like the Zutt Rebellion (810-835) and the Zanj Rebellion (869-883) took place. The absolutely unconventional, balanced and sagacious essay elaborated by Al Jahiz under the title Fakhr al-Sudan ala al-Biḍan (فَخْر السُودان على البيضان; 'The Boast of blacks over the Whites') makes state of the unmatched dexterity of the Black people in eloquence, oratory, literature, poetry, music and dance.

Al Jahiz was wise enough never to hold an official position in the Abbasid court; however, he was in high demand by three successive caliphs, namely al-Ma'mun (813–833), Al-Mu'tasim (833-842) and Al-Wathiq (842-847) whose reigns lasted no less than three and half decades.

xiii- Habash al-Hasib, and the astronomers/astrologers of Bayt al Hikmah

Better known as Habash al-Hasib, Ahmad ibn 'Abdallah al-Marwazi (approx. 770-870) was a leading mathematician and astronomer in the famous Al-Shammisiyyah observatory in Baghdad, which was constructed around 823-825 CE as part of the wider Bayt al Hikmah precinct. Built as per the orders of the caliph al Ma'mun, it was one of the two scientific centers of astronomical-astrological research in the world - along with the observatory at Mount Qasioun in Damascus, which was erected few years later, in 830-831, according to the demand of the same Abbasid caliph. It would

take 150 years until another observatory was built in Baghdad by the Buwayhi / Buyid 'Amir al Umara' ('emir of the emirs') Sharaf al-Dawla (born Shirdil Abu'l Fawaris; reign: 983-989) in the garden of his palace.

Habash al-Hasib (حبش الحاسب; lit. 'Abyssinian calculator') published his 10-year long observations in three zij (astronomical) tables; one of them is still extant in two copies (preserved in Istanbul and Berlin), but unfortunately not yet published. Around 150 years later, al Biruni studied Habash al Hasib's work, mentioned him repeatedly in his own treatises, and continued his astronomical tables. Iranian of origin but called 'Abyssinian' because of his dark skin, Habash al-Hasib discovered the tangent and the cotangent, the trigonometric ratios, and generated the first known tables in this regard. His Book of Bodies and Distances (its remaining parts were translated by the Israeli scholar Y. Tzvi Langermann) detailed his researches and activities in several fields; in it, we find a report on a geodetic expedition that he conducted with others in the Nineveh Plains in order to calculate the length of one degree of the meridian.

Ḥabash al Hasib wrote extensively on the fabrication of astronomical instruments; in addition, he composed a separate treatise about the construction of a universal plate for timekeeping by the stars; preserved in a single and incomplete copy (MS Oxford, Bodleian Marsh 663, pp. 205-206 and 239-247) and published by François Charette & Petra G. Schmidl (2001), the text remains quite obscure and difficult to comprehend.

During the same period, many other significant scholars, multilingual translators, mathematicians, scientists, engineers, astronomers and astrologers were actively engaged in the works of the observatories and the associated research, notably Sanad ibn Ali (famous for having introduced the decimal point notation to the Arabic numerals), Yahya ibn Abi Mansur (also known through his Farsi name Bizist son of Firuzan and originating from the then influential Banu al Munajjim Iranian family), al Abbas ibn Said al-Jawhari (active in the observatories of Baghdad and Damascus), Ali ibn Isa al-Asturlabi (nicknamed after his treatise on the astrolabes), Khalid ibn Abd al-Malik al-Marwarrudhi (member of the 827 CE academic expedition to the Nineveh Plains for the purpose of measuring the length of a meridian arc), and Ahmad al Dharra. More important of them all proved to be Al-Khwarizmi (780-850).

xiv- al-Khwarizmi

According to Tabari, the Islamic World's greatest historian, who was born 11 years before al-Khwarizmi died, the complete name of the illustrious Northeastern Iranian scholar and founder of Algebra was Muhammad ibn Musa al-Khwarizmi al-Majusi al-Quṭrubbulli (محمد بن موسى الخوارزميّ المجوسيّ القطربّليّ). Khwarizm (or Chorasmia) covers today the territories of Turkmenistan, Western Uzbekistan, and Western Kazakhstan; the area spans across the eastern coastline of the Caspian Sea. By adding the name 'al-Majusi', which is the Arabic equivalent of the modern term 'Zoroastrian' (actually, the word originates from the Old Achaemenid, Iranian, Imperial Aramaic, Parthian and Middle Persian term for 'Magus', which is also mentioned in the Quran as 'al Majus'), Tabari insinuates that al-Khwarizmi's ancestors were Zoroastrians and that he either was surreptitiously follower of the pre-Islamic Iranian religion or regarded the quintessence of both religions as identical. Qutrubbul (or Qatrabbul) was a site west of Baghdad.

Al-Khwarizmi's Al-Jabr {its complete title being 'the Concise Book of Calculation by Restoration and Balancing' (الكتاب المختصر في حساب الجبر والمقابلة /al-Kitab al-Mukhtaṣar fi

Hisab al-Jabr wal-Muqabalah)} proved to be apparently one of the most impactful and the most indelible treatises in World History; al Jabr is the word from which the term Algebra originates. The book consists in the first true algebra text that exists; in it, the ingenious author presented the first systematic solution of linear and quadratic equations, by introducing the 'reduction' (al-jabr/الجبر, lit. 'forcing' or 'restoring') and the 'balancing' (Al-muqabala - المقابله) as methods, namely the transposition of subtracted terms to the other side of an equation.

Other major works by Al-Khwarizmi were the Zij as-Sindhind al Kabir (' Great Astronomical Tables of the Sindhind'/ زيج السندهند الكبير), which was an astronomical manual consisting of 37 chapters with no less than 116 related tables (completed in 820 CE) and his geographical grand opus Kitab Ṣurat al-Arḍ ('Book of the description of the Earth'/ كتاب صورة الأرض), which is also known as 'Geography' (finished in 833). He reassessed the work of Ptolemy, the Egyptian Geographer of the 1st-2nd c. CE, and came up with 2402 coordinates of cities, towns, villages and other geographical locations.

Several of Al-Khwarizmi's works were not saved in the Arabic original text, but in Medieval Latin translations, because his reputation reached Western Europe through Andalusia; furthermore, he elaborated several other treatises on chronology and calendars, Trigonometry and other branches of Mathematics, History (Annals) and other topics. In general, he is considered as the beginning of the Golden Age of Islamic Science.

xv- Abu Ma'shar al Balkhi: the scholar who abandoned the worthless science of Hadith to focus on Mathematics, Astronomy and Astrology

Abu Ma'shar al Balkhi (787-886) was a Bactrian (Eastern Iranian) astronomer and astrologer, who became highly influential in the Abbasid court and widely known in Andalusia and in Western Europe, due to Latin translations of the 12th c.; known as Albumasar to Latin readership, he was extensively quoted, copied, and discussed in either Muslim or Christian lands. His successful divination and foretelling did not only attract admiration and respect, but also caused him grave trouble, as the puppet caliph al-Musta'in (836-866; reign after 862), who was imposed by the Turkic military guards, was very displeased with him and punished him with public lashing; such were the conditions of life during the period, which was historically called 'Anarchy at Samarra' (fawda Samarra/فوضى سامراء; 861-870), because the capital was transferred 130 km to the North; during those years, the violent succession of four caliphs epitomized the disintegration of the Caliphate.

Most of Abu Ma'shar al Balkhi's manuals and books are preserved through various summaries and anthologies made by Muslim scholars (notably Ibn al-Nadim and Sijzi in the 10th c. and Abd al-Hasan Isfahani in the 14th c.) or thanks to many Latin translators {such as Johannes Hispaniensis (John of Seville), Herman of Carinthia, and Abelard of Bath in the 12th c.}.

As he has been chronicled by several Muslim authors, we can safely claim that his centenarian life example is as important as his treatises and opuses; Abu Ma'shar al Balkhi in his early years was a theologian and a scholar of hadith; it is only at middle age that he shifted his focus to mathematics, astrology, and astronomy. This was not merely a personal affair, but it reflected and epitomized the reality of the Muslim society, which valued science, exploration and intellectual investigation far more

than the boring work of archiving sayings, utterances, debates and discussions made before 200 years in the faraway, marginal and mainly uneducated region of Hejaz.

It simply meant that, in the 9th c. CE, most of the Muslims -with few exceptions- were astute enough to realize that what they could understand from the Quran and the -already known through hearsay- hadith was quite sufficient for them to perceive the revelations made by Prophet Muhammad and accept the moral values preached by Ali ibn Abi Taleb. And who were the exceptions? Ahmad ibn Hanbal (780-855), Muhammad al-Bukhari (810-870), Muslim ibnl-Hajjaj (815-875) and few others, who wasted their lives either in trivial affairs or in distorting the true essence of Islam, which was exemplified by wise scholars and true scientists like Al Khwarizmi and Abu Ma'shar al Balkhi.

What truly mattered for the 9th c. CE Muslims was to study the nature, explore the universe, learn the truth of other civilizations, and live their lives in plain truth and freedom – and not in the hypocrisy of following orders issued by uneducated muftis who wanted to make of religion a shameful bureaucratic officialdom and to thus secure for them all the material goods that they could. It is therefore crucially vital for today's Muslims to understand that they are disastrously wrong in the selection of their readings, absolutely false in their religion, completely alien to their cultural heritage, tragically confused in their priorities, and totally ignorant of their historical past. Staying as they are now, Muslims cannot claim any historicity, do not represent anything more than their willful blindness and execrable misery, and are at the very antipodes of the true Islam.

xvi- Abu Hanifa Dinawari and the Islamic Agricultural Revolution

Originating from the Zagros Mountains (Western Iran), Abu Hanifa Dinawari (828-895; أبو حنيفة الدينوري) was another Iranian scientist, who excelled in Agronomy, Botany, Alchemy, Metallurgy, History, Geography, Astronomy, and Mathematics; his major work, the Book of Plants, has been considered as the foundation of Islamic Botany, as it consists in an outstanding contribution to the phenomenon of Islamic Agricultural Revolution, which represents only one aspect of socio-environmental transformation brought about during the Golden Age of Islam.

Great improvement in irrigation, productivity, and animal husbandry, impressive increase in agronomic literature, systematic diffusion of new plants to potentially accommodating regions, and an evident effort to develop techniques able to support an advanced urbanization and a sophisticated stratification of society constitute some of the main changes occurred due to this phenomenon. Several Western Orientalists gave it an absurd misnomer, namely 'Arab Agricultural Revolution', but of course this appears pathetic and ludicrous in view of the aridity that prevails in Hejaz and the minimal skills that the Arabs developed in agriculture - in striking contrast to the Yemenites, the Aramaeans, the Iranians, the Turanians, the Indians and the Egyptians.

Abu Hanifa Dinawari's 'General History' (الأخبار الطوال) marks a major landmark as it is an early Islamic chronography that starts with the Creation, the antediluvian times, and the Flood. Written by a devout Muslim and a proud Iranian, the text places Iranshahr (the realm of Iran) at the epicenter of World History; the book ends with the defeat of the Khurramite rebellion (837) and the subsequent execution of Babak Khorramdin and the vassal prince of Ushrusana (in parts of Uzbekistan and

Tajikistan), Khaydhar ibn Kawus al-Afshin (see previous unit of the present series of articles Iran 2026: the Pivot of World History Assaulted by the Barbarians of the West – II, Part IV, C, 1, a, i).

It would take few decades until Tabari makes of historiography the revelation of all oral and written sources, and around 150 years until Ferdowsi exalts Iranshahr as the epitome of Mankind.

xvii- The Shu'ubiyyah movement

In the late 8th and the early 9th c. CE, we first attest the fundamental concepts and the main tenants of the Shu'ubiyyah movement; this reflected the conclusions and the convictions of the outright majority of the population of the Caliphate, namely all those who, having accepted Islam, realized very clearly that the religion revealed by Prophet Muhammad and preached by Ali ibn Abi Taleb was understood by the non-Arab Muslims far better than by Arabs. In other words, they maintained that the Yemenites, the Aramaeans, the Iranians, the Turanians, the Indians, the Egyptians, the Berbers, and the Eastern Romans could perceive the spirituality and the faith of Muhammad in a far more sound and noble manner than the tribal society of Hejaz that had no cultural background, no historical past, no indigenous spirituality, and no socio-behavioral environment suitable for the very sophisticated revelation made by the Quran.

Uncultured, uneducated, ignorant and barbarian, the Arabs should not therefore control the administrative positions of the caliphate if the state had to be Islamic. Disastrously entrenched in tribalism and barbarian traditions, the Arabs, who had already become a tiny minority among the Muslim populations of the vast Islamic state 100 years after the death of Prophet Muhammad, could not understand the universal-ecumenical role of the Caliphate, and downgraded it to petty razzias, stupid invasions, and miserable tribal rules, thus demonstrating that their false religion was a sort of combined Abu-Bakrism (also known as Bakriyyah), Umarism (quite distinct from Omarism, i.e. the literary legacy of Omar Khayyam), and Uthmanism (historically described as shi'at Uthman or Uthmaniyya) rather than the true Islam.

Although the Shu'ubiyyah movement never had proper structure and organization, it constituted a mindset, a worldview, an attitude and a behavior -attested in average people and the academic-intellectual elite-, which could never tolerate any form of cultural sectarianism and governmental Arabization. The movement represented indeed a certain number of trends that finally prevailed; in terms of governance, it took the form of the Iranianates that rose at the expense of the Abbasid caliphate. With regard to spirituality, education, culture, and everyday life, the Golden Era of Islamic Civilization sent all Arab elements back to the useless deserts from where they had come. In the 9th and the 10th c., Arabic language became a highly enriched medium of communication, able to incorporate many words of Aramaean, Persian, Turkic, Egyptian, Indian, Berber and other origin, thus taking a markedly different form from Quranic Arabic.

The complete prevalence of the Shu'ubiyyah led to the de-Arabization of the early administrative nomenklatura. In fact, the only Arab traits of the early Caliphate that remained were

a- the idiotic desire to produce copious theological literature in support of every ignominy performed and of all the debased caprices committed by lawless fighters who turned Islam into a disgrace; this trait is at the origin of the so-called Sharia (the fake religious law) and the Islamic jurisprudence (which is falsely associated with Fiqh) that were later developed in several pseudo-Islamic states.
and
b- the deeply anti-Islamic absurdity that a religion can be spread through invasions and wars, which was what Prophet Muhammad before dying had sworn Ali ibn Abi Taleb never to do; this vicious trait is the true reason for the many unnecessary wars attempted and invasions undertaken by pseudo-Islamic states run presumably by the various caliphs, emirs and sultans, but in reality governed by despicable muftis and false theologians, who wanted to perpetuate the Arab barbarism within their Papo-Caesarist bogus-Islam.

xviii- Al Kindi and the Mutazilites
Al Kindi (أبو يوسف يعقوب بن إسحاق الصبّاح الكندي/Abu Yusuf Ya'qub ibn 'Isḥaq as-Sabbaḥ al-Kindi; 801-873), born in Kufa and educated in Baghdad, was truly a particular case of theoretician, scientist and intellectual influenced by the Mutazilite school of theology that rose to prominence in the period known as Mihna {833-851; محنة خلق القرآن/miḥna khalq al-Quran/'the tribulation (caused by the belief) that the Quran was created', in the sense that, because the holy book of Islam was literally 'the Word of God', it had to be thought of as eternally extant, just like God}, when four successive Abbasid caliphs (i.e. al-Ma'mun, al-Mu'tasim, al-Wathiq, and al-Mutawakkil for his first four years of reign) decided to impose Mutazila (المعتزلة) as the only acceptable Islamic doctrine allowed across the Caliphate, resulting in persecution and execution of numerous opponents.

Initiated by Wasil al Ata (699-748), the Mutazila School of Islamic theology revolved around four pillars, namely Monotheism (Tawhid), Justice (al-'Adl), Freedom, and the Creation of the Quran; promoting a rational approach to divine matters, all the Mutazilites rejected the theological absurdity as per which the Quran was uncreated and as eternal as God; they also reduced the 'good' and the 'evil' to merely rational categories. Strictly religious, the Mutazilites opposed the rising secular trend of their days, but by persistently debating on these topics, they significantly contributed to the consolidation of the beliefs of their theological opponents.

Renowned scholar in the Bayt al Hikmah, al Kindi was an Arab originating from Kindah, a tribe that is known to have a) earlier served the Yemenite kingdom of Sheba (the Sabaeans), b) later worked for the Himyarite Yemenite kingdom, and c) then migrated to the North where they established their own tribal realm in the desert (4th to 6th c. CE). Being a Mutazilite, Al Kindi tried to find theoretical tools, potential arguments, and counter-examples useful to oppose all those who rejected the rational argumentation and the Mutazila theology.

xix- The totally false academic terms "Ancient Greek philosophy", "Neo-Platonic philosophy", "Neo-Pythagorean philosophy", and "Hellenistic period"
He therefore resorted to pre-Islamic spiritual concepts, cosmological-soteriological systems, theoretical backgrounds, and schools of esoteric mysticism that were known and well documented for several centuries before the revelation of Islam. In this regard, Western historians, Orientalists and Classicists have introduced distortive representation of the facts and false terms, such as "Ancient Greek philosophy",

"Neo-Platonic philosophy" and "Neo-Pythagorean philosophy". Working on this background, many Western scholars and experts in Islam, utilizing these false terms, suggest that al Kindi was influenced by Neo-Platonic philosophers. That's absurd and nonsensical.

The so-called "Ancient Greek philosophers" are basically Ionians from Anatolia (and not the Balkans, so unrelated to Europe), who travelled to Babylonia, Egypt and Iran to study in the local temples-universities-research centers, because there was nothing equivalent back at home where the tiny local temples were centers of limited cult and dogmatic ignorance. Whatever idea was attributed to those 'philosophers' is subject to the real and original meaning of the created term: feeling a sense of inferiority in front of the wisdom of the Ancient Babylonian, Egyptian, Iranian or Phoenician priests, mystics, scribes, translators, scientists and wise elders, they did not dare to call themselves 'wise', but 'friends of wisdom' ('philosophia' vs. 'sophia'/wisdom).

When speaking about the so-called "Ancient Greek philosophers", it is absolutely crucial to bear in mind that their texts were not properly, honestly and reliably saved and preserved. There is no text written by any Ionian or (later) Attic philosopher that dates back to 6th, 5th or 4th c. BCE. Most of their works are lost; of several books attributed to them by later authors only some excerpts have been saved as they were quoted by posterior writers; and the few texts, which are 'preserved' down to our days, were recorded in the 9th, 10th or even 15th c. CE (so 1500 or even 2000 years after these philosophers died). Even more importantly, it is critical to point out that those manuscripts were written in geographically very distant lands that were culturally different, among people who were ethnically-linguistically dissimilar, by copyists who were spiritually and religiously opposed to all these philosophers. How trustworthy can this deceitful operation possibly be in terms of originality, accuracy and truth?

And, to ask the question in reverse form, why on Earth should a 10th c. Frankish or Irish Catholic monk bother to "copy a manuscript" of a text written by a pre-Christian Anatolian thinker
- whose land was located 3000 km away;
- whose faith had nothing in common with the Biblical past that the Christians cherished;
- whose language and script were totally unrelated to Latin or Frankish;
- whose culture and worldview directly contradicted the Christian faith; and
- whose potential use (by other monks, priests and few more people able to read) was none?

It makes no sense!

Even more so, since these monks and scribes had plenty of material to translate and copy, notably the Hebrew Bible, various Targumim (Aramaic translations of the Old Testament), diverse translations of the New Testament, and -above all- treatises, speeches, and other works elaborated by numerous Fathers of the Christian Church in Syriac, Greek, Coptic, Armenian, Georgian and Ge'ez.

Even worse, the corpus of all these Ancient Greek philosophical texts (and all the contents, concepts, theories, notions, assumptions, and conclusions that happen to be therein stated, discussed or mentioned) -if duly viewed in the light of the meanwhile

deciphered, read, understood, and amply studied Sumerian, Akkadian (Assyrian-Babylonian) cuneiform, Hittite, Hurrian, Egyptian hieroglyphic, Canaanite Ugaritic, Phoenician, Aramaean, and Iranian texts (which are all accurately dated as per the archaeological excavation data)- plainly demonstrates that all the so-called "Ancient Greek philosophers" either merely reproduced diverse Ancient Oriental doctrines, worldviews, perceptions of the Divine, and moral codes or misperceived them in different ways. So, we can conclusively assert that what is by now senselessly called "Ancient Greek philosophy" constitutes in fact Ancient Oriental wisdom variably comprehended, partly understood, slightly misconstrued, totally misunderstood or even mistakenly overlooked by the intellectuals of Western Anatolia and Southern Balkans.

Now, in addition to the aforementioned, the fallacious misconstructions "Neo-Platonic philosophy" and "Neo-Pythagorean philosophy" were generated in order to supposedly narrate the otherwise nonexistent continuity of the so-called "Ancient Greek philosophy". As per the respective assumptions of biased Western scholars, the figurative descendants of Plato and Pythagoras were the intellectual progeny of Platonism and Pythagoreanism; this -if true- would simply mean a new stage of reassessment and reevaluation of Ancient Oriental wisdom, spirituality and science among Greek-reading audience during the Roman imperial times. But this would certainly be misplaced, because the tenants of those 'schools' were Oriental mystics, scholars and intellectuals, who wrote in Ancient Greek in order to diffuse their own Oriental reinterpretation or reconstitution of the Ancient Oriental spirituality, moral and wisdom that had largely decayed and been lost.

Look now at the leading figures of the so-called Neo-Platonists, who are better known due to existing sources! They are the following:
i- Ammonius Saccas (175-243 CE), an Egyptian mystic who was by name dedicated to Amun, an Egyptian god;
ii- Plotinus (diminutive of 'Plautus'; 204-270), an Egyptian from Z3wtj (Zauti; in Coptic: Sayawt; in Ancient Greek: Lycopolis; in Arabic: Asyut), 390 km south of Cairo; his most famous work, the 'Enneads', is a direct allusion to the Ancient Egyptian Iwnw (: Heliopolitan) religion, spirituality, world conception, system of cosmogony which were known to the Ancient Macedonians, Ionians and others as 'Ennead'.
iii- Porphyry of Tyre (233-309), Plotinus' best pupil, loyal follower, and editor of the 'Enneads' was, as already his conventional appellation suggests, a Phoenician (or Aramaean) from Tyre (today in Lebanon) whose original name Malchus was typically Semitic.
iv- Iamblichus (245-325), who was also a pupil of Plotinus, originated from Qinnasrin, near Haleb (Aleppo) in NW Syria, and represented Aramaean culture and mysticism.
v- Last but not least, Proclus Lycius (412-485) was a Lycian Anatolian scholar who grew in Xanthus (SW Anatolia) and later traveled, lived, studied, and taught in many cities, notably Alexandria, Constantinople and Athens; but he was not 'Greek' and he cannot be called as 'Proclus of Athens', contrarily to what many vicious Western bogus-scholars and forgers pretend.

There was nothing 'Greek' in all of them; they were Oriental mystics, scientists, and erudite scholars who wrote in Greek in order to diffuse Oriental concepts, notions, worldviews, cults, spiritual sciences, and wisdom among the elites of the Roman

Empire. Considering them as 'Greeks' is as erroneous and as absurd as describing African American intellectuals as "Anglo-Saxon philosophers".

Similarly erroneous term is the construct "Hellenistic philosophy", which relates to the so-called "Hellenistic period", another racist fallacy fabricated by the criminal colonial academics out of thin air; the term is extremely biased because it supposedly refers to monuments built and material record -excavated in Western Asia and Egypt- with Ionian or Attic inscriptions and traces of Ionian, Macedonian or Attic Art. This was due to the formation of new cities where several soldiers of Alexander the Great, and of the Epigones, dwelled. This is true indeed, but the development did not Hellenize the local populations; but quite contrarily to this development, an unprecedented flood of Oriental cults, mysticisms, myths, and diverse systems of spirituality prevailed in the kingdoms of the Seleucids, Ptolemies, Attalids, etc.; in addition, a great number of Oriental religions, worldviews, cosmologies and eschatologies, behavioral systems and lifestyles were later diffused throughout the Roman Empire, removing the old Roman, Macedonian, Ionian and Dorian traditions and transforming all the European populations into culturally Orientalized nations. The correct term would therefore be "Orientalistic period" and "Orientalistic philosophy".

xx- Al Kindi, his example, and his works

Al Kindi found it necessary to study many treatises and other opuses of those pre-Islamic Oriental wise men and erudite writers in order to find ways to effectively refute the anti-Mutazila arguments of several Muslim theologians. And in doing so, he was very smart; at the same time, he offered the same possibility to many other Muslim scholars, scientists, mystics and wise savants who wanted to oppose the ignorance, the obdurate persistence, and the strict literalism of the traditionalist theologians. But the typical description that Al Kindi and many others (Avicenna, Ibn Rushd, etc.) made of the Late Antiquity Oriental mystics and savants was "the philosophy of the ancients".

Al Kindi covered many scientific fields, being inventive, innovative, perspicacious and comprehensive in his consideration of all things spiritual and material. Although he was not the first Muslim scholar to write about cryptography and al-Khalil (718-791; Al-Khalil ibn Ahmad al-Farahidi), the famous grammarian and linguist from Basra, was the first to have written about the topic (كتاب المُعَمَّى /Kitab al-Muamma/ the book of cryptographic messages), Al Kindi established a method according to which a variation in the procession of letters, if duly observed, could help break ciphers (which in modern cryptanalysis is called 'frequency analysis'). In his essay (Risāla fī Istikhrāj al-Kutub al-Mu'ammāh/ رسالة في استخراج الكتب المعماة /How to extract the meaning of obscured texts), he explains how to proceed analytically in the matter.

In his astronomical-astrological treatises, Al Kindi reveals his conviction that the spiritual and material universes are inherently intertwined; they therefore interact, and that's why the celestial bodies influence the humans. Most of his astrological books are lost, whereas other treatises are saved as fragments or translated in Latin. Known as Alkindus among Western Europeans, he maintained that the stars are rational beings, which willingly act as instruments for the worship of God. He made many predictions, foresaw the collapse of the Caliphate, established concordances between astronomical signs and Medicine, associated meteorological conditions to

sidereal developments, calculated solar returns (i.e. 'natal revolutions'), and asserted that every luminous body emits rectilinear rays which spread everywhere thus filling the universe. He was also versed in Optics, and his essay on vision was rendered in Latin as 'De Aspectibus'; according to him, the visual power of the eye transforms the air, which is the medium that stands between the eye and the object, and it is this 'transformed medium' that allows the object to be perceived by the eye.

In his medical treatise that was saved in its Latin translation by Gerard of Cremona (a 12th c. Italian translator of Arabic books in the libraries of Toledo, which became part of the Castilian kingdom in 1085) under title 'De Gradibus' (also known as 'Quia Primos' / the Arabic title being: رسالة في قدر منفعة صناعة الطب/risalatu fi qadr manfaeati sinaeatul tibi/A treatise on the usefulness of the medical profession), Al Kindi tries to apply mathematics to Medicine by quantifying the strength of drugs. By assuming that every simple drug, in which the two opposing qualities -i.e. hot and cold- are moderate, is thought to possess one part of warmth and one part of coldness, he quantified the degrees of potential effect that the drugs may have, by defining the arithmetic progression of the degrees (1nd, 2nd, 3rd, etc.) as actually hinging on the geometric progression of the number of parts (2, 4, 8 parts of warmth or coldness, etc.) that is administered for each degree.

Al Kindi's Medical Formulary (Aqrabadhin), which is not included in Ibn al-Nadim's Fihrist, is a collection of many recipes that may have been attributed to the illustrious scholar because of his reputation; most of them originate from botanical sources, whereas few ingredients are taken from animals or derived from minerals. Although Al Kindi was quite knowledgeable in Alchemy, wrote essays on Chemistry and Distillation, and also produced a great number of recipes for different perfumes, he did not believe in the transmutation of metals, which was thought to be the highest level of this science. In addition, he is credited with having actively contributed to the diffusion of the Indian system of numeration among Muslims. He even wrote several groundbreaking treatises on the topic, notably 'A book on the use of Indian numerals' (كتاب في استعمال الأعداد الهندية/Kitab fi Isti'mal al-a'dād al-hindiyyah). Last, he developed a purely mathematical approach to Spiritual Ontology (which is falsely called 'Metaphysics' today) by attempting to 'prove' that infinity in actuality is logically and mathematically absurd, and by pointing out that infinity exists only in potentiality.

Al Kindi's treatises on music, its relationship with the universal order, its impact on humans (as form of healing), and the 'knowledge on the composition of melodies' testify to a spiritual-material perception of the phenomenon of the sound, the need for sonar equilibrium, and the reflection of the universe within the human soul. The same approach to scientific research can also be found in his treatises about climate and the meteorological phenomena. However, to most Islamic scholars, scientists and intellectuals, as well as to Medieval Jewish philosophers and Western thinkers, al Kindi remained as the first savant of the Golden Age of Islam who tried to prove that divine revelation and human reasoning or philosophy are two different paths that lead to the Truth.

xxi- Al Farghani

Originating from the Central Asiatic valley of Ferghana (which belongs today partly to Kyrgyzstan, Uzbekistan and Tajikistan) and being of Iranian ancestry, Al-Ferghani (أبو العبّاس أحمد بن محمد بن كثير الفرغاني/Abu al-'Abbas Aḥmad ibn Muḥammad ibn Kathir

al-Farghani; 800-870) was an astronomer at the Abbasid court and a distinguished engineer supervising projects in Mesopotamia, Syria and Egypt. His grand opus 'Compendium of the Science of the Stars' (كتاب في جوامع علم النجوم /Kitab fi Jawami' 'Ilm al-Nujum/also known as 'Elements of Astronomy on the celestial motions') included a summary of the Almagest (a major treatise composed by the Ancient Egyptian astronomer and geographer Ptolemy in the 2nd c. CE), corrections, modifications, and improvements made by earlier Muslim astronomers, as well as his own personal calculations.

Al Farghani made notable amendments concerning the circumference of the Earth, the Earth's axial tilt (or obliquity), and the apsides (apogee and perigee) of the Sun and the Moon. His masterpiece of Islamic Astronomy was translated into Latin by John of Seville (around 1135) and later by Gerard of Cremona (ca. 1170). Between 1231 and 1235, it was also translated into Hebrew by Jacob Anatoli, who was invited by Friedrich (Frederick) II to Naples where under the high patronage he translated from Arabic into Latin and also taught Arabic. Last, Al Farghani composed several essays on various astronomical instruments, notably astrolabes, providing at the same time the mathematical basis for the construction of tools able to function in different meridians, as well as tables with the necessary data. More than 150 years after the death of the great astronomer, an even greater, Al Biruni, commented and discussed his contributions in a lost treatise under the title 'Editing the chapters of Al Farghani' (تذهيب فصول الفرغاني/Tahdhib fuṣul al-farghani).

xxii- Al-Mahani, Hunayn ibn Ishaq, Al-Battani, the Banu Musa, and Al-Hallaj

Abu-Abdullah Muhammad ibn Isa Mahani (ابوعبدالله محمد بن عیسی ماهانی; died ca. 880) was an Iranian astronomer and mathematician, born in Mahan (near Kerman) and active in Bayt al Hikmah and the Baghdad Observatory around the middle and the 2nd half of the 9th c. He worked on several mathematical problems, wrote commentaries, and introduced several new terms, thus enriching and updating the scientific vocabulary of Muslim scholars. Writing on irrational numbers, he considered integers and fractions as rational magnitudes and held square and cubic roots as irrational magnitudes. After defining square roots as plane irrationalities and cubic roots as solid irrationalities, he determined the sums or differences of these roots as also irrational magnitudes. Although most of his astronomical treatises are lost, Al-Mahani's achievements were mentioned by several posterior astronomers; his methods of calculating the azimuth were used by many other savants of the Golden Age of Islam and his observations of eclipses and conjunctions were mentioned in zij (astronomical tables) established by later scientists. He was also credited with using a solar clock in order to estimate the ascendant.

Hunayn ibn Ishaq al-Ibadi (known in Arabic as أبو زيد حنين بن إسحاق العبادي /Abu Zayd Ḥunayn ibn 'Isḥaq al-'Ibadi; 808-873) was a Christian Nestorian Aramaean scholar, physician, ophthalmologist, and most acclaimed translator, who became the personal doctor of Caliph al-Mutawakkil; however, this high distinction did not prove good enough to help him avoid a one-year imprisonment, because he refused to formulate a lethal poison for the caliph's enemy. He excelled in the study of vision and the description of the anatomy of the eye; in his 'Book of the Ten Treatises of the Eye' (kitab al-ashar maqalat fil-ayn/ كتاب العشر مقالات في للعين), he elucidates the function of all parts enabling a human being to have sight and makes state of the interconnection between the spiritual and the material parts of every person in this regard. At the very center of the eye, a crystalline lens links the eye to the brain; the vital part of the

soul, which is based in the heart, rises to the brain, and thence it is adjusted in order to condition the sight. In other words, for Hunayn it is absolutely impossible for a body to see without interacting with the soul; it is only due to a) the spiritual vitality, which is sent from the brain to the eye, and b) the light, which acts in concordance with the soul, that humans can see what they see.

Hunayn was the student of another great Christian Nestorian Aramaean scholar, Yuhanna ibn Masawaih (777-857; يوحنا بن ماسويه), who was the son of a physician and alchemist active in the illustrious Sassanid University Gundeshapur, before moving to Baghdad. Fluent in Syriac and many other languages, he translated extensively. Widely translated into Latin, Yuhanna ibn Masawaih became known in Western Europe as Janus Damascenus. Hunayn inherited his mentor's love for translation. He therefore systematized the translation process, establishing different teams working for specific tasks and prioritizing the accurate reproduction of the original meaning and the natural phrasing over word-for-word accuracy. As he was described as the 'master of all translators', it is not strange that his son, Ishaq ibn Hunayn (830-910), became a fully accredited translator at the Bayt al Hikmah too.

It goes without saying that Hunayn, his mentor, and his son, as well as many other Christian Monophysitic or Nestorian Aramaeans, who actively contributed to the rise of what is conventionally called 'Islamic Sciences' and Golden Age of Islam, fully and totally disperse the racist fallacies set up by many American and European Protestant, Evangelical, and other pseudo-Christians and the historical forgeries diffused by the paranoid Zionist Christians, who -by means of extreme distortion- represent the numerous Christian populations of the Islamic realm as supposedly oppressed or persecuted during the period between the 7th and the 11th c. CE.

That's a devilish lie and a vicious odium; the Monophysites and the Nestorians made the quasi-totality of the Christians who lived in the lands governed by Muslim rulers either in Asia or in Africa. We have therefore to conclude that the highly disastrous conditions, which prevailed across Eastern Mediterranean because of the barbarian, heinous, pseudo-Christian, Frankish Crusaders, and their absolutely negative consequences, which lasted long and were attested within the Ottoman Empire, cannot be arbitrarily projected onto the Islamic past (before the end of the 11th c. CE) and intentionally generalized, because this consists in foremost distortion and falsification.

Abu Abd Allah Muḥammad ibn Jabir ibn Sinan al-Raqqi al-Ḥarrani al-Ṣabi' al-Battani (basically known as Al-Battani; 858-929) was a Sabian Aramaean from Harran, not far from modern Urfa in SE Turkey (i.e. the great Aramaean capital Urhoy, which was also known as Edessa of Osrhoene). Extinct only in the 19th c., the Sabians were one Aramaean nation with totally distinct religion the sacred center of which was located in Eski Sumatar, SE of Urfa.

Astro-symbolists, monotheists, and forgetful of their appearance, the Sabians continued the Assyrian-Babylonian tradition, belief and worldview, which identified the material world as a reflection of the spiritual universe. Their religious center encompassed seven circular buildings dedicated to the stars, being available for both celestial and chthonian types of cults, either around them or in the caves constructed underneath the architectural structures. Quite bizarrely for Muslim historiographers of the Golden Age of Islam but very meaningfully for both, Prophet Muhammad and

Ali ibn Abi Taleb, the Sabians were respectfully labeled as 'People of the Book'; they were thought to have their own holy scriptures of which no remain has been saved until now. Quite reasonably, the Sabians were believed to be the best observers of the luminaries and the wisest connoisseurs of the meaning of their particularities and trajectories. It was not therefore strange that Al-Battani found easily his position among Baghdad's leading astronomers and astrologers.

Working mainly in Raqqa, in today's NE Syria, where he established an observatory, Al-Battani continued the pre-Islamic Aramaean scholarly tradition, even more so since his father was a technician who produced astronomical instruments; this must have been the reason of his rather nominal adhesion to Islam, because it is evident that for people of such caliber, silly theological prescriptions and absurd descriptions are only worthless distortions of the truth. Quoted by later Muslim astronomers and widely translated by Western Europeans, he was a leading mathematician who introduced the use of sines and tangents in geometrical calculations, discovered trigonometric formulas, solved equations, defined relationships, and developed equations enabling the calculation and the establishment of tables of tangents and cotangents. He also produced an equation for finding the qiblah (the direction that Muslims take when praying), which was however superseded by a more accurate calculation invented by Al Biruni one century later.

Excellent astronomer following the geocentric model of the universe, Al-Battani employed his father's dexterity in creating correct astronomical instruments, made groundbreaking observations, improved Ptolemy's measurements, obtained a value for the precession of the equinoxes (1 degree every 66 years), and understood that this occurrence altered the annual motion of the Sun through the zodiacs.

He wrote several treatises in Mathematics and in Astronomy, as well as discourses, essays, and commentaries, but his Zij (Book of Sabian Astronomical Tables/Kitab az-Zij as-Sabi/ كتاب الزيج الصابئ), composed around 900 CE, consists in a masterpiece of Islamic Astronomy; it comprised of numerous astronomical tables, which were established on the basis of earlier Sassanid Iranian, Indian, and Egyptian (Ptolemy the Geographer) material, at times rectified, and of Al-Battani's own observations. The appended texts contained instructions as to how to use the tables. According to Ibn Nadim, the Sabian master released two editions of Zij, and the second was the best. The book was translated into Latin in the 12th century and in Spanish in the 13th century; the author's name was Latinized as Albategnius.

The Banu Musa ('the sons of Musa') is a conventional term used collectively for three Iranian brothers, who were all employed in the Bayt al Hikmah and the court of the caliph in Baghdad as leading scholars in Mathematics, Astronomy, and Engineering; named after their father, Musa ibn Shakir (who was the personal astrologer of Caliph al Ma'mun), Muhammad ibn Musa, Ahmad ibn Musa, and Al-Hasan ibn Musa (in order of seniority) lived during the 9th c., were prolific writers, and invented a great number of fascinating devices. Only three of their twenty (20) books are preserved; however, the titles, the contents, and commentaries about them are abundant in texts written by posterior Muslim scholars.

Not only did they form a large group of worldwide leading scientists and erudite scholars -along with Hunayn ibn Ishaq, Al-Hajjaj ibn Yusuf ibn Maṭar (a famous translator), Abu Ma'shar al-Balkhi, al-Khwarizmi, and al-Kindi- but they also

traveled across the Caliphate in order to effectuate different projects, being also dispatched to Constantinople in order to acquire manuscripts that were necessary for their research. They produced armillary spheres and other astronomic instruments; they carried out extensive astronomical observations in various part of the vast state, also effectuating concurrent stargazing from faraway locations.

Some of the titles of their treatises are quite indicative: the 'Kitab bayyana fihi bi-ṭariq ta'limi wa-madhhab handasi annahu laysa fi kharij kurat al-kawakib al-thabitah kurah tasi'ah' (كتاب بيّن فيه بطريق تعليمي ومذهب هندسي أنه ليس في خارج قرة الكواكب الثابتة قرة تاسعة /Book on the mathematical proof by geometry that there is not a ninth sphere outside the sphere of the fixed stars), which is by now lost, constitutes a stark and full refutation of Ptolemy's assumption that there might be a ninth celestial sphere, which would be (as per the Egyptian astronomer's assumptions) responsible for the motion of the heavens. The author of the treatise, Ahmed Ibn Musa, contended that all the stars moved, as independent spiritual and material beings, of their own free will.

The Banu Musa became principally known in Western Europe thanks to their 'Book on the measurement of plane and spherical figures' (Kitab ma'rifat masaḥat al-ashkal al-basiṭah wa-al-kuriyah / كتاب معرفة مساحة الأشكال البسيطة والكريّة) that was translated into Latin in the 12th c. by Gerard of Cremona, who knew their biographical details and he therefore selected the descriptive title "Liber trium fratrum", i. e. 'the book of three brothers'); this book was extensively commented by Nasir al din al Tusi in the 13th c., and quoted-discussed by plenty of Muslim and Western European scholars. The three great savants translated astronomical and mathematical treatises from Chinese into Arabic in an effort to encompass all the previous major scientific schools and traditions, namely Egyptian, Babylonian-Aramaean, Iranian-Turanian, Indian and Sinic, and to integrate them in a unified framework, as a universal patchwork of human knowledge, research, exploration, and wisdom.

For modern readership, the most spectacular treatise of the Banu Musa is certainly the 'Book of ingenious devices' (Kitab al hiyal/كتاب الحيل ; in Farsi: كتاب ترفندها /Kitab tarfand-ha, lit. 'Book of the tricks'); this constitutes an impressive collection of about 100 diverse innovative devices and engineering inventions.

Modern scholars believe that only one fourth of them can have a practical use, but at the same time, they fail to realize that all these concepts, engineering ideas, various automata, inventive designs, mechanisms, and textual descriptions were viewed at the time as "tricks"; in other words, the Persian title of the book was meaningful. This already suggests a visibly negative reception of all these items by the faithful and the spiritually sound people of those days. This is so because they believed and knew that the human being since the Creation was fully capacitated to achieve far more impressive and astounding acts than these petty tricks and trivial schemes that the Banu Musa materialized and presented.

Actually, during the Golden Age of Islam, it was not quite well known why they undertook this effort and what their real target was; utilitarianism is attributed to their inventions only by modern scholars, who exist only to endlessly and uselessly praise the modern Western science in a most unilateral, intentional, and sectarian manner. But there is no textual evidence of scholarly admiration from those days. It would therefore pertinent to deduce that the grand opus was mainly the result of

- eventual lengthy discussions and interpolations among them,
- their meticulous examination of the material feasibility of such projects,
- their desire to captivate the caliph and his guests, and
- their exuberant scholarly pride.

Two critical realities are certain in this regard:
a- whereas there were many ingenious Muslim scholars, who lived, searched, wrote, taught and delivered groundbreaking results over the next 600 years (down to the middle of the 15th c., notably in Timurid Samarqand), few among them showed an interest in expanding the advance made, and in engaging in the path opened, by the Banu Musa; for example, it is quite interesting why Al Biruni, 150 years later, did not bother to continue in the footsteps of the three brothers. But the foolish and pathetic Western scholars did not bother to examine the issues closely, because they want to always pretend that modern science is by definition beneficial -which is an absurdity. and
b- soon there would appear an epic-literary and mystical 'response' to those unwise engineering marvels invented by the three brothers. In Ferdowsi's Shahnameh, a most intriguing character, the outlandish Iranian Kayanian King Kay Kavus, would devise a magnificent flying throne and undertake a fabulous flight to China, only to face a disastrous fall and be saved at the very last moment by Rustam, the ultimate personification of the Divine Grace.

As I cannot further expand on this point, I want to make clear that such inventions, either in the case of the Banu Musa or with respect to Ismail al-Jazari 300 years later, must be dealt with skepticism and not enthusiasm. Saved in several copies among which the best preserved are at the Vatican Library, the Berlin State Library, and the Topkapi Sarayi (Palace) in Istanbul, the 'Book of ingenious devices' comprises plans, designs and descriptions for non-manual (automatic) cranks, automatic one-way and two-way valves, mechanical fountains, pouring vessels, grabbing tools, funnels with bent end, double-concentric siphons, mechanical musical instruments, delay systems, timing devices, water dispensers for hot and cold water with both outlets alternating, a form of gas mask for underground use, devices capable of responding to feedback, self-trimming and self-feeding lamps, mechanical memories, hurricane lamps, and diverse combinations of pneumatics and aerostatics.

Mansour al-Hallaj (ابو المغيث الحسين بن منصور الحلاج / Abu 'l-Mughith al-Husayn ibn Manṣur al-Hallaj; 858-922) was a leading mystic, poet, and spiritual master far more important than the theologians, the hadith collectors, and the muftis who gathered around the impotent caliph of Baghdad during the late 9th and the early 10th c. CE in order to flatter him and acquire higher social status in the process. Best known for defining himself with the words 'I am the Truth' ('Ana 'l-Ḥaqq), Al-Hallaj was one of the Islamic world's most controversial champions. This is so because many heinous religious scoundrels accused him for laying claim to divinity, whereas contrarily to them, the true Muslims realized that the audacious and portentous visionary, when stating this, only described his personal achievement of fully annihilating his ego (or character or person) – which is «condicio sine qua non» for every human willing to fathom the Truth.

Al Hallaj is a historical person to whom the historical reality, the mystification, and the mythologization converged so forcefully that it is almost impossible for impartial

observers to extract an exact and accurate understanding of what happened to him, his followers, his admirers, and his enemies.

Describing him as a Sunni Muslim is preposterous and misleading. He was not a Mutazilite by all means; that's for sure. For the miracles he was able to perform and for the wording of his sentences, we can comprehend that Mu'tazila rationalism was sheer absurdity to him.

There were no 'Sunni' and no 'Shia' at those days; as I already explained this is a modern construct. There were people, who viewed Islam as divine revelation, but it would be wrong to label them 'Shia', because the term is valid only for the times of Ali ibn Abi Taleb. More importantly, they did not designate themselves in this manner.

And there were people afraid for their petty lives up to the point of distorting and rationalizing the divinely sent book (Al Qur'an), as well as the speeches of Prophet Muhammad and the narratives about him (Hadith). By so doing, they reduced their religion to mere theology and they diminished the eternal, moral prescriptions to silly, strict rules formulated in a way that pleased villainous rulers and execrable usurpers. Accepting the material order above the divine calling is the exact opposite of Islam.

Among the people who wholeheartedly accepted Islam as divine revelation, one can distinguish, starting at the end of the 8th c. CE, two different categories of faithful Muslims:
a- those who identified salvation within an eschatological context and specified the forthcoming Savior as a descendent of Prophet Muhammad and Ali ibn Abi Taleb (those are mistakenly called 'Shia' by Western colonialists and by their foolish puppets, i.e. the outright majority of today's demented Muslims);
and
b- those who viewed salvation as result of mystical efforts within esoteric or personal context, involving abstinence and celibacy, explorations, spiritual exercises, and eventually (but not obligatorily) a mystic as spiritual guide. This particular approach to spiritual-material life is called Tasawwuf; the term was distorted in modern times as "Sufism", which can be all things to all people (like so many other ludicrous -isms) and must therefore be rejected. Consequently, the term "Sufi" is a totally fallacious construct that must not be used.

As true believers, all those, who identified salvation within eschatological context, practiced spiritual exercises as well and they lived experiencing mystical revelations of personal order. That's why the Western Orientalist forgers generated false terms, such as "Sunni Sufi" and "Shia Sufi" in order to deliberately produce common ground among those, who maintained no eschatological expectations, and to thus portray the so-called Sunnis as Muslims. The term "Sunni Sufi" is an oxymoron. Spirituality, as transcendental life, is the opposite of theology, which constitutes -within Islam- real death and faithlessness.

Al-Hallaj was an Iranian originating from a sacerdotal family of SE Mesopotamia; as a Muslim child, he memorized the Quran at 12, becoming thus a 'hafiz'; he studied spirituality and religion with several mystics, notably Junayd of Baghdad, performed hajj, and decided to abandon his tariqa (mystical order or esoteric group), because he

did not agree with his master. He then traveled extensively to Khorasan (today's NE Iran and the southern parts of Central Asia); he practiced asceticism, which he fully identified with 'Jihad' (holy war against one's own sins, passions, desires, thoughts, and personal feelings), and he consciously erected Islamic monasteries for ascetic fighters willing to practice spiritual exercises and reconnect with their souls. It was a novelty for the entire Muslim world, but the dreadful end of his life cancelled the perspective. Celibacy and asceticism existed throughout the Islamic Ages, but never in organized form (like the Eastern Roman monasteries); all the same, many Muslim saints were hermits for several years of their lives.

It is certain that, after acquiring some spiritual potency, he was able to perform miracles – a faculty that would not be appreciated by many different segments of the multiethnic, multilingual, and multicultural society that was the then Abbasid realm. The miracles performed by Al-Hallaj could not possibly be acceptable by
a- the ruling family, the social elite, and the military officers,
b- the scientists, erudite savants, translators and researchers, who -contrarily to him- did not have a direct contact with the popular masses,
c- the Muslim theologians, who had reduced religion into a bogus-educational system geared to ensure social status stability to them and spiritual death to their followers,
d- those who identified salvation within eschatological context and specified the forthcoming Savior as descendent of Prophet Muhammad and Ali ibn Abi Taleb,
f- the followers of all the other religions, notably Zoroastrianism, Nestorianism, Monophysitic/Miaphysitic Christianity, Judaism, Buddhism, Hinduism, etc., and
g- many people who wanted to calmly live their lives, disregarding the spiritual world.

Embarrassed because of the great number of his followers, many accused him of sorcery, pacts with demons and other spiritual beings, subordination to Evil, etc. His second hajj was apparently an opportunity for him to clash with a great number of people, notably all those who -irrespective of their religious, intellectual, and social background- desired to continue living in the way they did. We therefore understand that immorality for Al-Hallaj had become tantamount to voluntary or thoughtless disconnection from one's soul. Consequently, we can safely deduce that his Central Asiatic asceticism was impregnated with concepts related to a) criticism of the social order and b) rejection of the urban life. He then undertook his life's major quest and travel, which apparently was a spiritually inquisitive expedition throughout India and Turkestan.

After his return to Mecca (third hajj) and Baghdad, his life's last two decades were a period of extreme turmoil, incessant persecution, and constant confinement. Al Hallaj must be the only person in the History of Islam, who performed hajj with a Hindu loincloth and a patched garment. His ambivalent and inscrutable utterances, which are often mentioned as reason for his arrest and his brutal execution, date from that period. We cannot be sure about the correct and genuine reproduction of his words, because in such cases one word more or less changes entirely the meaning. It appears that he so much reviled urban life and human congregation in urban agglomerations that he may have believed that, in and by itself, civic life, community engagement, and social order constituted the real «mater omnium peccatorum» (the mother of all sins).

This conclusion is what interprets best the utterances which insinuate that he preferred to be killed by the senseless people of his community. However, if this is true, Al Hallaj constituted a unique and unprecedented threat (not for the Islamic world but) for all human communities of all time. The fact that he never called for a rebellion or an upsurge of any sort shows that he had clearly understood that no society can be potentially rectified, because the real problem is the human society itself. In other words, his atypical anachoretism may have helped him realize that the terminal end of all eschatologies cannot be other than the return to the Paradise before the Fall; but there is no -and there cannot be any- 'society'.

Al Hallaj was disastrous for all those, who identified salvation within eschatological context and specified the forthcoming Savior as descendent of Prophet Muhammad and Ali ibn Abi Taleb; although these people were fully correct in their demands, struggle, and faith, the real problem of human life after the Fall was far beyond all issues related to the time of Prophet Muhammad.

The truth is that these people had also been divided among themselves; after the death of Ja'far as-Sadiq, his followers were split into those, who accepted Musa al Kadhim (745-799 CE) as the seventh Imam, and those, who accepted Isma'il ibn Ja'far (722-775 CE; an elder half-brother of Musa al Kadhim) as the seventh Imam (and by so doing, they identified him as the Savior/Al Mahdi); however, the followers of Musa al Kadhim did not identify him as the Mahdi, therefore expecting one of his descendants to be the long awaited Savior.

The above brief description gives only a very modest idea about the eschatological divisions that characterized those Muslims. There were others, who -although they accepted Isma'il ibn Ja'far- viewed him as the sixth Imam, because they did not count Hasan ibn Ali as the second imam, considering him only as 'temporary' (mustawda/ المستودع); furthermore, there were people, who viewed Isma'il ibn Ja'far as the sixth Imam, because they considered Ali ibn Abi Taleb as Asas (الأساس; Foundation of the New Era) and Prophet Muhammad as the Natiq (الناطِق; Proclaimer of the New Era). This means that the divisions were not due to personal differences, but involved key conceptual divergences and distinct interpretations of the phenomenon of Islam.

There were also many who -considering Isma'il ibn Ja'far as the sixth Imam- accepted his son, Muhammad ibn Isma'il (740-813 CE), as the Savior/Al Mahdi. The latter group became known as Qarmatians; they were so dynamic and so strong that they set up a distinct religious state of purely eschatological vocation. By identifying the Zanj Rebellion (869-893 CE) in Basra as an excellent opportunity, the Qarmatians seceded from the already collapsed caliphate and, originally based in Bahrain and Qatar, invaded al-Hasa (NE Saudi Arabia) in 899 CE. There they formed a rebellious religious society of eschatological aspirations, because they were impatiently expecting Muhammad ibn Isma'il to come out of hiding and save the world; the Qarmatian state lasted for almost two centuries (from 899 until 1077).

This was the fragmented situation in which the Islamic realm lived when Al Hallaj had realized that the problem lay elsewhere. It was easy therefore for those, who accepted Musa al Kadhim (745-799 CE) as the seventh Imam, to accuse an outlandish and otherworldly mystic known for his eccentric utterances as Qarmatian. The fact that Al Hallaj had performed hajj three times, whereas the Qarmatians prohibited the

hajj as a useless ritual and repeatedly ambushed hajj caravans, did not and could not possibly matter under those circumstances.

Al Hallaj was condemned to death in 922 CE only because in one of his utterances, he stated the following: «one true believer circumambulates seven times the Kaaba of his heart». It sounds quite ironical, but only five years after his excruciating death (in 927 CE), the Qarmatian army invaded Iraq and they were about to capture Baghdad, whereas three years later (in 930 CE), during the sack of Mecca and Medina, they tore down the Kaaba, desecrated the Zamzam well with killed corpses, and carried the Black Stone off for ransom that the otherwise useless Abbasid caliph paid an enormous amount of money to get it back two decades later.

Al Hallaj was 16 years old when the Eleventh Imam, Hasan al-Askari (844-874) died; his son, Abu al Qassim Muhammad ibn al-Askari, the Twelfth Imam (identified as the Mahdi), was only six (6) years old (being born in 868 CE) and until then totally unknown to the public. His existence was announced for the first time by Uthman ibn Sa'id al-Asadi (the first of the four successive representatives through whom the Twelfth Imam was said to have communicated with the faithful Muslim community) immediately after the death of Hasan al-Askari. According to several traditions, the only time Muhammad ibn al-Askari appeared in public was the funeral of his father where he led the funeral prayer. His life until 941 CE was therefore defined as Minor Occultation (al-Ghayba al-Ṣughra/ الغيبة الصغرى) because from the age of 6 until he reached 73, he lived among people, being though unidentified and unknown, and guided the faithful and their affairs only though his deputies.

One can therefore maintain that either Al Hallaj lived at the time of the Minor Occultation of the Twelfth Imam or that Abu al Qassim Muhammad ibn al-Askari lived at the time of Al Hallaj; no less than 19 years after the latter died, the former started his Major Occultation (الغيبة الكبرى / al-Ghayba al-Kubra), namely a very long period of mystical existence during which he does not communicate with the faithful through deputies. Having disappeared from the cellar of his family home in Samarra (Central Iraq), which contains the well of the Occultation (currently accommodated within a mosque constructed in that location), the Twelfth Imam set in motion the clock of the End Times which start with his reappearance.

However, back at those days, Al Hallaj experienced already what all the people will finally learn when Muhammad ibn al-Askari appears finally in public; but in the tumultuous ordeal of their days, the two extraordinary men undoubtedly constituted the only poles of serenity in a tormented world: the former due to his interminable and eccentric utterances and the latter because of his absolute and concentric silence. All the same, we now understand that the great mystic knew very well that every sound corresponds to a line and, by pronouncing the words and the letters that he did, he generated Truth-emitting signs that exist until all things end.

xxiii- Al Tabari

Abu Ja'far Muḥammad ibn Jarir ibn Yazid al-Ṭabari or (as in modern bibliography) simply Tabari (839-923 CE; أبو جعفر محمد بن جرير بن يزيد الطبري) is the foremost historian of the Islamic World, and his Tarikh (History) is the standard multi-voluminous text that covers best the first three centuries of Islam (the grand opus was completed in 915 CE); furthermore, he was a leading hermeneutic theologian (a 'mufassir'; مفسّر) and author of the first and the most important Tafsir (تفسير; i.e. 'interpretation', often

called 'Commentary' in modern languages) of the Qur'an. In addition, he was the founder of the most important madhhab (school of systematic Islamic jurisprudence), which however did not survive down to modern times.

Born in Amol, i.e. the part of the southern seashore of the Caspian Sea that is called Tabaristan, Tabari was an Iranian Muslim who studied at home, then in Ray (Rhages, east of Tehran) and later in Baghdad (at the age of 17), Basra, and Kufah. He focused on History, Islamic Theology, Hermeneutics, and Law, meticulously investigating the various differences among the then already established Shafi'i, Maliki and Zahiri madhhab; at this point, it has to be noticed that his formation was effectuated within the Hanafi madhhab. Extinct after the 15th c., the Zahiri School of jurisprudence was founded by the Iranian scholar Dawud al Zahiri (815-883), but prospered mostly in Andalusia thanks to a prominent scholar, Ibn Hazm (994-1064), who was one of its most important adherents and champions.

Tabari was a leading critical mind, an adamant moralist, an avid explorer, and an investigative researcher who always loved passionately the object of his study and endeavor; he became a tutor at 19 and, despite his connections with very influential administrators like Ubayd Allah ibn Yahya ibn Khaqan, he always managed to keep himself distant from the state authorities. He traveled extensively to India, Syria, Palestine, and Egypt, also effectuating a brief passage from Hejaz.

Tabari elaborated his monumental Tafsir in his thirties and early forties; result of his mature age, the fundamental opus that needed 30 volumes (plus an extra volume as index) to be published in the Cairo edition (1902-1903 - in Arabic; reprinted in 1984) was completed in 883. As he also relied on the hadith (for his interpretation of the Quran), he also included the chains of narrations (isnad; إسْناد) for each hadith, i.e. the names of persons who transmitted the hadith through the generations that followed one another since the days of Prophet Muhammad. As an impartial scholar and a shrewd historian, Tabari included many Isra'iliyat in his Tafsir. This term (إسرائيليات; 'Israelisms') denotes the use of non-Islamic sources, made by a Muslim scholar. This is quite pertinent, but modern pseudo-Muslim Saudi and other theologians viciously oppose the practice because of their barbarism, heinous heart, and evil mind.

It is essential to understand the central role that the Isra'iliyat occupy in the History of Islamic hermeneutics (Tafsir) and historiography (Tarikh); I do insist on this point, because after the Crusades and due to the negative impression that they generated among various Muslims, a reaction against the Isra'iliyat started being expressed as an absurd line of self-defense, gradually gaining momentum as a form of Islamic isolationism, and therefore sectarianism, radicalism and terrorism.

As it is well known, Islam emerged in a region filled with numerous Jewish and Christian denominations, Gnostic faiths, and many other religions. All the stories about pre-Muhammadan prophets mentioned in either the Qur'an or the Hadith were more extensively narrated in the Old Testament, the New Testament, the Talmud and other opuses of Rabbinic Judaism (Midrash, Mishnah, etc.), the Fathers of the Christian Church, Christian Apocrypha and Pseudepigrapha, as well as the numerous texts of Gnostic literature. All these stories were already known to the Arabs of Hejaz to some extent; the cousin of Khadija, prophet Muhammad's first wife, was a Monophysitic Christian able to read Syriac Aramaic, and apparently he had some lectionaries at home. It was therefore quite normal for all early Muslims to

resort to similar stories that they had heard from the aforementioned sources, when a verse of the Quran or a speech of prophet Muhammad concerned anything related to those reports.

This fact generated an early circle of Islamic theological literature, which is called Qisas al-Anbiya (قصص الانبياء; stories of prophets); not much of all these popular and simple stories survived, except for the names of narrators (qussas), who used to be paid for the purpose of storytelling in mosques and elsewhere. Several names of qussas are saved because they were mentioned by many Islamic historians, like Tabari and many others before and after him: Abdullah ibn Salam, Ka'b al-Aḥbar, Wahb ibn Munabbih, and others who lived in the 7th c. CE.

Tabari's Tafsir was posthumously translated from Arabic to Farsi at the time of the Samanid Shahanshah Mansur I, who ruled from 961 to 976; the translation was effectuated at the same time with the translation of Tabari's History by Bal'ami, which was also sponsored by the Iranian revivalist ruler of the Samanid Iranianate.

Tabari's History of the Prophets and Kings (تاريخ الرسل والملوك; Tarikh al-Rusul wa al-Muluk) is not only a monumental work that took 40 volumes and an international team of academics to be translated into English (progressively between 1985 and 1999, with the Index added in 2007; by the State University of New York/SUNY) but it also constitutes a revolutionary attempt in the History of Historiography.

By using the typical method of publishing hadith, i. e. by naming every isnad (chain of names of persons who transmitted the information through the generations that followed one another since the days of Prophet Muhammad) in support of one or another account of an event, Tabari definitely eliminated the personal character from the narrative, thus making the overall presentation objective, neutral, impersonal and unbiased. By definition, History is not what pleases the fancy of a prejudiced forger; History is not untrustworthy hearsay; and History is not the obscure gossip or the unverified rumors that fallacious authors mention without however stating their sources.

By presenting his material in the form of Annals (i.e. in chronological order, one year after the other), Tabari followed the millennia long Assyrian-Babylonian, Egyptian, Hittite, and Iranian imperial practice of Annals (or Chronicles) of which we find a reminiscence in the Old Testament Books of Kings and Chronicles, and in the rather failed efforts of the Macedonians and the Romans (Res Gestae Divi Augusti, Res gestae Alexandri Macedonis, Res gestae by Ammianus Marcellinus, etc.).

Tabari's History is reminiscent of Eastern Roman Chronographies, notably that of Theophanes the Confessor (759-817 CE) or the even earlier Chronicon Paschale (that ends with the 17th year of the reign of Heraclius) in the sense that it constituted a Universal History starting with the Creation of the World. All the same, the above description is incomplete.

As a matter of fact, being a wise savant and a leading mystic, who went through thousands if not dozens of thousands of material sources while also preserving an accurate sense and a comprehensive perception of the spiritual universe, Tabari starts his grand opus -immediately after the invocation of God and the introduction- with the following questions (as per the aforementioned English translation) that he

poses to himself, before giving the answers and expanding on the topics. I include them here because they speak for themselves:

«- What is time?
- How long is its total extent?
- Its first beginning and final end
- Whether before God's creation of (time) there was anything else
- Whether it will suffer annihilation and whether after its annihilation there will be something other than the face (wajh) of the Highly praised, the Exalted Creator
- What was it that was before God's creation of time and what will be after its final annihilation?
- How did God's creation of it begin and how will its annihilation take place?
- Proof that there is nothing eternal except God unique and powerful, to Whom belongs the kingdom of the heavens and the earth and what is between them and what is underneath the soil».

A conventional academic would easily make of Tabari a philosopher of History but this would be misplaced; Iranian wisdom has nothing to do with the verbosity of Western philosophers. And Tabari's 'proofs for the origination of momentary and extended time' fully demonstrate, as living survival of Zurvanism, that doctrine, cult and wisdom were inextricably intertwined in all the pre-Islamic and pre-Christian Oriental religions,

The Universal History of Tabari may well be the greatest historical masterpiece of the Islamic world, but essentially it is an Iranian History for which Iran is the center of the world. This concerns the pre-Islamic and the Islamic times that the majestic opus was written to narrate; historical developments are viewed from a standpoint that makes of Mesopotamia and Iran the region around which revolves the surface of the Earth. Central Asia, the Caucasus region, Eastern Anatolia, Syria-Palestine, Egypt, Arabia, Yemen, and India constitute the nearest periphery of Tabari's narratives. Beyond those regions, Tabari's Tarikh offers little space to China, the Bilad as-Sudan ('Land of the Black'; i.e. Africa), the Maghreb, the Eastern Roman Empire, Macedonia, Rome, and Islamic Andalusia. This approach was quite regular; several other Muslim historians of the same period presented their treatises in a similar manner: Ibn Habib, Al Ya'qubi, al Baladhuri, Ibn A'tham al-Kufi, etc.

The fact that, although of Hanafi formation, Tabari felt obliged to launch his own madhhab, which became known as the Jariri school of Fiqh (after Tabari's patronym), shows the futility of the Islamic jurisprudence and the negative role that it was left to play in the History of the Islamic societies and states. Tabari rejected the qiyas (قياس), the shameful process of 'legal analogy' that became the reason of many injustices and more absurdities in the Islamic world. As an uncompromising moralist, Tabari gave priority to integrity in judgment and ijtihad (اجتهاد), i.e. mental acumen and reasoning.

It was therefore only normal that a great scholar and exemplary jurist (mujtahid) like Tabari came to direct confrontation with the rascals, who followed the silly ideas of the ignorant collector of hadith Ahmad ibn Hanbal (780-855 CE). It is clear that for Tabari that individual was incapable of understanding Fiqh and unable to set up a madhhab. It became then very clear how the detrimental lack of education leads to exponential fanaticism and active terrorism. The idiotic followers of the impostor Ahmad ibn Hanbal were enraged with Tabari because of his moral, academic, and

spiritual superiority and, being conscious of their abysmal inferiority, attacked and stoned his home, forcing the police to intervene, restore the public order, and extend permanent protection to Tabari. The opportunity of public debate was offered and Tabari accepted it, but the barbarian Hanbali terrorists did not dare to take the challenge.

The early 10th c. story of the few Hanbali terrorists is quite instructive; it shows that if the evil is not uprooted timely, it spreads and destroys everything. How many were these inhuman monsters whose distorted idea of Islam was tantamount to odium of all those who rightfully rejected them? A few thousands, at the most! It would be far better for the Islamic Caliphate to exterminate them all than to allow them survive. The problem was that the state did not function anymore outside Baghdad and Central Iraq because, practically speaking, almost all the provinces had seceded with the progressive emergence of the Iranianates and other realms.

The Fatimids in Northwestern Africa, the Tulunids in Egypt, the Ziyadids, the Yu'firids, and the first Zaydi imamate in Yemen, the Qarmatians in the Persian Gulf and the Arabian Peninsula, the Samanids in NE Iran and Central Asia, the Saffarids in Central and Eastern Iran, the Alavids in Tabaristan, the Sajids and the Sallarids in the Caucasus region had already diminished the authority of the caliph, put sizeable swaths of land under control, and revived Iranian traditions and faiths. Among them no one would possibly care about the few mad dogs that Ahmad ibn Hanbal had left behind. But this is how the inhuman, monstrous, and impermissible state of Saudi Arabia exists nowadays and how it infested the Muslim world with its idiotic bogus-Muslims and repugnant terrorists.

xxiv- Ahmad ibn Fadhlan and the diffusion of Islam among the peoples of Russia
Ahmad ibn Fadlan (أحمد بن فضلان بن العباس بن راشد بن حماد البغدادي/ Ahmad ibn Fadlan ibn al-Abbas ibn Rashid ibn Hammad al-Baghdadi; end of 9th c.–middle of 10th c. CE) was a theologian and an Islamic jurist in the Abbasid court at Baghdad at least at the time of Caliph al-Muqtadir (reign: 908-932 CE); apparently, he would never write any text (other than eventual essays of minor importance) and he would never be historically known, if the elteber (Turanian title used to designate a vassal ruler of a realm) Almış of Volga Bulgaria did not sent an envoy to Baghdad, soliciting the assistance of the caliph for the conversion of his people in Islam, the introduction of pertinent Islamic education in his country, and the construction of a mosque in his capital Bolghar (Болгар; بلغار). The caliph responded positively and, two years before Tabari's death, i.e. in 921, a diplomatic delegation left Baghdad with Ahmad ibn Fadhlan as one of its members.

Due to the investigative mentality, the inquisitive culture, and the passion for exploration that prevailed across the Muslim world at the time of the Golden Age of Islam, while traveling from Baghdad to Bolghar, during his stay in the capital of Almış, and in the course of the return trip, Ahmad ibn Fadlan observed, became familiar with, and took notes about the everyday life, the faiths, and the traditions of the different nations that lived in all those northern lands where Islam had never been diffused; he also gathered plenty of information about the relations among all those realms; and he finally wrote an absolutely fascinating account (risalah/ رسالة) due to which he was immortalized. It is essential to understand the nature of the contents of Ahmad ibn Fadlan's report; he did not write in order to boast for having diffused Islam, for fighting for his faith or for performing "jihad" in order to murder

infidels. His understanding of Islam, which was true, genuine and correct, was at the antipodes of today's fake Islam of Saudi Arabia, Qatar, UAE, Egypt, Turkey and all the other ignorant, infidel and useless societies of hatred, hypocrisy, and bias.

The complete title of the report reads as per below:
«A letter from Ahmed bin Fadlan bin Al-Abbas bin Rashid bin Hammad: Describing the journey to the lands of the Turks, Khazars, Russians, and Saqlabis»
(« رسالة أحمد بن فضلان بن العبَّاس بن راشد بن حمَّاد: في وصف الرحلة إلى بلاد الترك والخزر والروس والصقالبة»).

The fascinating report describes the path of the entire travel, which was completely different from what modern travelers would imagine or make between Baghdad in Iraq and Bolghar (ca. 970 km east of Moscow and about 180 km south of Kazan) in Russia. Instead of crossing Eastern Anatolia (in today's Turkey), Caucasus, and the plains of Russia, the diplomatic delegation moved eastwards/northeastwards; they crossed the Zagros Mountains and, through Hamadan (Ecbatana), Ray (Rhagae), Neyshapur, and Merv, they reached Bukhara; there they changed direction and, proceeding northwards/northwestwards alongside the Amu Darya (Oxus) River, they traversed the lands between the Aral Lake and the Caspian Sea. Advancing in the same direction in-between the lands of the Pechenegs (to the west) and the area of the Bashkirs (to the east), they reached Bolghar.

The report of Ahmad ibn Fadlan was extensively quoted by Yaqut, an Eastern Roman captive who later became a major Muslim traveler, explorer, geographer, historian, and ethnographer (1179-1229; Yaqut Shihab al-Dīn ibn-Abdullah al-Rumi al-Ḥamawi). However, the great Bashkir revolutionary, scholar, liberation movement leader, and author Zeki Velidi Togan (1890-1970), when in Mashhad (NE Iran) in 1923, found -in the local Astane Quds Museum- a 13th c. manuscript (Razawi Library MS 5229) that has an almost complete version of the "Risalah".

Irrespective of the delegation dispatched to Bolghar, thanks to which Volga Bulgaria became Islamic 66 years before Kievan Rus became Christian (when Prince Vladimir was baptized; 988 CE), the report elaborated by Ahmad ibn Fadlan is only one of the early Islamic sources about the peoples of Northern Asia or NE Europe. Geographers like Ibn Khordadbeh (825-913; ابوالقاسم عبيدالله ابن خردادبه /Abu 'l-Qasim Ubaydallah ibn Abdallah ibn Khordadbeh) and Ahmad ibn Rustah Isfahani (احمد ابن رسته اصفهانی), who also lived in the 10th c. CE, left impressive treatises and reports of their long voyages, astounding encounters, conscientious investigations, and accumulated geographical knowledge.

Ibn Khordadbeh's 'Book of Roads and Kingdoms' (كتاب المسالك والممالك /Kitab al-Masalik wa-l-Mamalik) presents the quasi-totality of Asia with unprecedented clarity and fastidious geographical knowledge concerning not only India and China, but also Malaysia, Indonesia, Andaman Islands, other parts of SE Asia, Korea and Japan. More analytical coverage is offered to Central Asia and Northern Asia with detailed descriptions of many Turanian peoples; the same is valid when it comes to Volga Bulgaria, the Saqaliba (Slavs), the Russians (Rus), the Varangians, the Scandinavians and other peoples.

Ahmad ibn Rustah Isfahani's 'Book of Precious Records' (كتاب الأعلاق النفيسة /Kitab al-A'laq al-Nafīsa) contains an impressive record of the encounters that he effectuated

and of the observations that he made, during his travel to Novgorod; the text offers astounding descriptions of the Khazars, the Bulgars, the Slavs, and other Turanian peoples.

xxv- Abu Kamil, Abu Zayd al-Balkhi, Ibn Abd Rabbih, Abu Bakr al-Razi, and Ibn Umayl

Known as 'Al Hasib al Misri' (الحاسب المصري/'the Egyptian Calculator'), Abu Kamil Shuja' ibn Aslam ibn Muḥammad Ibn Shuja' (أبو كامل شجاع بن أسلم بن محمد بن شجاع) was an Egyptian mathematician whose reputation reached Western Europe and works were extensively commented by posterior Muslim scholars and widely translated into Latin and Hebrew. Latinized as Auoquamel, he is referred to as Abu Kamil in the modern bibliography. Considered as second only to Al-Khwarizmi, he was born in the middle of the 9th c. and he died around 930 CE. A comprehensive list of his works was made available by Ibn Nadim in his Fihrist, whereas Ibn Khaldun did express his admiration for Abu Kamil almost 500 years after the Egyptian scholar had died. Acknowledged for his contributions in algebra and geometry, Abu Kamil was an elitist scholar writing exclusively for his colleagues; fascinated with the discovery of all the extant solutions of a problem, he presented a set of rules for the calculation of the volume and the surface of solids.

Abu Zayd Ahmed ibn Sahl Balkhi (ابو زيد احمد بن سهل بلخى; 850-934 CE) was an Eastern Iranian born near Balkh (Bactra) in today's Afghanistan; he studied in Baghdad and then his life was shared between his homeland and the Abbasid capital. He was a multitalented scholar versed in geography, cartography, ethnography, mathematics, medicine, psychology, astrology, and astronomy, also having a strong background in spirituality. In his book on the sustenance for bodies and souls, he apparently tried to show how to establish a balanced character able to ensure a highly beneficial synergy between the body and the soul. While he expanded on how to eliminate emotional weaknesses in order to solidify the personal character, he was also credited with establishing the Balkhi School of cartography and mapping in Baghdad.

Al Balkhi was personally acquainted with the Iranian aristocrat Ahmad ibn Sahl, who was slightly older than him, held him in great esteem, and offered him two positions in his administration. Originating from a family of Sassanid magistrates, the influential magnate served first the Saffarids and later the Samanids, i.e. Iranian dynasties that founded two of the most sizeable an impactful Iranianates; he thus illustrates the processes through which these realms emerged and the force that stood behind them. That's why, several decades later, Ferdowsi mentioned Ahmed ibn Sahl's family deferentially. All the same, al Balkhi preferred the simple position of a scribe in the regional administration to that of a minister in Samanid Bukhara.

Ibn Abd Rabbih (ابن عبد ربه; 860-940) was a Visigoth or Hispano-Roman author, poet, official panegyrist at the Umayyad Court in Cordoba, and the initiator of the eloquent literary style in what is called 'Arabic Literature' of the Golden Age of Islam. The odd occurrence has to do with the cultural-imperial atmosphere that non-Arab natives produced in a totally different form of stylistics, usage, and vocabulary, which do not reflect in anything the cultural environment attested in Hejaz and the deserts of the Arabian Peninsula. As the descendant of a slave, who received manumission, Ibn Abd Rabbih perfected his linguistic skills, studied theology and fiqh (as per the Maliki madhhab), and feeling attracted to literary narrative, refined his manners after the Andalusian milieu in which he found himself. At this point, I

have to highlight the fact that the existing Arabic word for 'literature' ('adab'/الأدب) means basically good manners, decency, and discipline; by extension it came to denote also courtesy, etiquette, belles-lettres and -finally- literature.

As he became friend with several members of the ruling family, Ibn Abd Rabbih made an effort to compose imaginative poems and fascinating descriptions to recite; in this he excelled, and several of his compositions were included in an anthology that became very popular throughout the Islamic world – not only in Andalusia. His life's best period coincided with the reigns of Emir Abdallah III of Cordoba (888-912) and his son, Emir Abd al-Rahman III (912-961), who transformed the Emirate into a Caliphate, in 929, in order to challenge the newly founded (by Abd Allah al-Mahdi Billah) Fatimid Caliphate in Mahdia (Tunisia).

Ibn Abd Rabbih's famous anthology Al-'Iqd al Farid (العقد الفريد /the Unique Necklace) reflects his perfection as belletrist; arranged in 25 sections, the text involves many metaphors, as every section's title symbolizes the topic therein presented by means of a different jewel. Then, these jewels (sections) make the 'necklace' mentioned in the general title of the anthology. Example: in the fifth section, the poet discusses (always in rhyme and meter) the 'etiquette of addressing kings'; the section's title reads: "the Book of the Coral". A modern edition (English translation by the excellent Palestinian scholar Issa Boullata) needed three volumes (2006, 2009, and 2011) of ca. 350 pages each to accommodate the literary masterpiece. The stupendous composition was one of the most copied manuscripts during the Islamic ages; more than 100 manuscripts have been preserved until now. This type of literature was particular to Islamic Andalusia, but it was not highly esteemed in Asia.

With Abu Bakr al-Razi (865-935 CE; أبو بكر محمد بن زكرياء الرازي/Abu Bakr Muhammad ibn Zakariyya al-Razi) we reach the most advanced level of conceptualization of the Human History, and of the human being as the integration of two universes in one. Judging on the basis of existing sources, we deduce that he was the first Muslim to define religions as constricted systems, which depend on the lands where they are developed and believed, being rather unnecessary in one person's spiritual quest of the universes and the Divine. Having such an approach, it would be inevitable for Al Razi to conclude that prophethood (from Adam to Jesus to Muhammad) was quite redundant.

It is very easy to misunderstand what Al Razi truly meant; his unprecedentedly audacious texts were easy to distort and misinterpret -during the Islamic ages- by those who knew the truths that he revealed, but disagreed with him on other topics. As a matter of fact, Al Biruni had a correspondence with Ibn Sina (Avicenna) about Al Razi, who had died 50 years before the two great scholars were born; it becomes then clear that what truly embarrassed the great scholar were Al Razi's apparent inclination toward Manichaean concepts, several of his texts that were reminiscent of various Gnostic systems, his conscious separation of physics from mathematics, and his minimal consideration for mathematics. It is on this background that Al Biruni added his criticism of Al Razi's position as regards religion and prophethood. On the other hand, Ibn Sina combined mathematics and wisdom ('philosophy'), and it was therefore normal for him to be acrimonious and excessive when speaking about the outstandingly unrestrained mystic and savant that Al Razi had been.

In his book 'Bibliography of Al Razi' (رسالة في فهرست كتب الرازي; Risala fi Fihrist Kutub al-Razi), Al Biruni mentions two controversial books that the great scholar of Ray (or Rey; Rhagae) had written, namely 'On the Prophesies' (Fi al-Nubuwwat) and 'On the Tricks of False Prophets' (Fi Ḥiyal al-Mutanabbin). Only excerpts from these treatises have been preserved. All the same, under the rubric "Divine Sciences", he includes also other titles (of texts elaborated by Al Razi, such as 'Obligation to propagate the teachings of the prophet against those who denied prophecies' and 'That Man has a Wise and Perfect Creator'. If I expand at this point, it is due to the fact that quite clearly these titles speak for themselves; Al Razi was neither an agnostic nor an atheist; he was a mystic with excellent perception of, and exposure to, the spiritual universe.

Modern Western scholars tried desperately to find in Al Razi potential elements to justify their wretched ignorance and pathetic minds. In the useless trash "Cambridge Dictionary of Philosophy", the authors -in an extreme form of absurdity- attempt to portray the great Muslim mystic and savant as impacted by "Epicureanism" and other so-called Greco-Roman sources. That's why they preposterously conclude that the grand master of Ray viewed prophecy as imposture and reason as 'divine gift'. All these ludicrous assumptions are totally false.

Consummate mystic and uncompromising moralist, Al Razi knew very well that God created Adam incomparably superior to the man of the fall; in other words, Adam was not like a fallen and quasi-worthless human being of our days. However, the great mystic was also convinced -based on his own life experience- that, due to spiritual exercises, personal discipline, and moral integrity, as well as celibacy, man can recover most of the lost spiritual potency, reestablishing himself on the correct path. Only in the light of this perspective, prophets were unnecessary according to Al Razi. This is the true representation of his concepts.

Now, his views on religions as constricted systems have much to do with Al Razi' spiritual and scholarly background in alchemy, medicine, geography and linguistics. As he had many students from all over the world, he had apparently understood that there is no religion without culture, there is no culture without geography, and there is no geography without climate. Thus, different lands with diverse meteorological conditions impact humans in strikingly contrasting ways; the religions developed in China could not be formed in the Maghreb and the religions generated in India could not be accepted in Mesopotamia. We can conjecture after all that for Al Razi there were geographical limits for either Islam or Christianity and that there cannot be a 'universal religion', because this would constitute the absolute falsehood as disregard of the different identity that humans develop when living in different lands with contrasted meteorological conditions.

Al Razi must have also comprehended in depth the variances between spirituality, religion and theology, and the catastrophic role of the latter on human society. Vicious Western scholars deliberately distort the presentation of his teachings, positions, and stark admonitions in order not to embarrass today's worthless and pathetic muftis, cadis, imams and ayatollahs whose existence is impermissible in Islam. Consequently, in order to please the ignorant Wahhabi monkeys of Saudi Arabia and the idiotic apes of Muslim Brotherhood in Turkey, Egypt, Qatar, Pakistan and other useless states, Western specialists intentionally conceal the importance and distort the meaning of Al Razi's rejection of 'taqlid', which is the cornerstone of the

Islamic jurisprudence, as it involves the necessary conformity of a student to the teaching, the tutoring, and the guidance of his instructor. In fact, by so doing, Al Razi blows up theology. It is crucial to understand this approach, when comprehending the contributions of Al Razi to the Muslim world and to the humanity in general.

Spirituality is tantamount to one person's reconnection and synergy with its soul; it brings forth the complete understanding of the spiritual universe. This has nothing to do with 'reason', 'reasoning', 'philosophy', and oral discussions or explanations; in most of its dimensions it cannot be communicated in written or oral form. It can be sensed by people, who are prepared for the task; this preparation can be independent and personal or communal and esoteric, i.e. organized for groups of people, like the Islamic tariqas/orders. But spirituality does not need a religion; usually, because of the religious background of a community, the sacred book(s) and aspects of the cult play a secondary role only for the facilitation of some spiritual processes. However, with the correct spiritual exercises, every human can recover the lost sense of his soul and spiritual identity.

Religion started as a commonly accepted monotheistic faith of a community openly organized in order to practice spiritual rites and techniques, but because of the moral deviance of several depraved priests, it was gradually degenerated into communities of monotheists and polytheists in permanent conflict and war. At that point, Divine Providence sent prophets to save the mankind from itself; they had to fight hard against the false narratives fabricated by the polytheistic priesthoods (defined as 'hypocrites' in the Qur'an), the ensuing self-destructive cognitive biases, the subsequent unrestrained greed developed among humans, and all types of sectarianism and tribalism.

Al Razi apparently observed that after the death of every prophet, his society or people went astray again in spite of the revelation of a new sacred book and the preaching that he offered them. This must have formed a major stumbling block in his potential acceptance of the need for religion and of the effectiveness of the prophets.

Even worse, every religion was monstrously transformed into absurd theological systems that tried to 'rationalize' what can never be expressed by means of reason. In spite of his eventually good intentions, every theologian inevitably damages and destroys the religion that he pretends to explain. Theology is good only for priests, because when religion is reduced to theology, the search for spirituality disappears.

Then, the followers are irreparably disconnected from their souls and start being exploited by the evil priests who do not represent their supposed religion anymore, as they merely play their game in order to ensure social-material benefits for them and perpetuation of their shame. No founder of religion would ever like to see his faith distorted by theologians. In addition, priests are impermissible in Islam. This was indeed Al Razi's overall conceptualization of historical facts pertaining to the human identity and faith; however, various other scholars also observed and noticed these facts, but failed to denounce them in order to remain in the circle of power or avoid potential attacks against themselves.

As mystic and spiritual master, Al Razi was quite inventive and innovative; drawing from the fundamental spiritual definition with respect to the five elements, which

may vary to some extent from priesthood to priesthood and from mystic to mystic, he established a new spiritual concept, namely that of the "Five Eternals", i.e. God, soul, matter, place, and time. As only few excerpts from his texts and chapter titles of his alchemical works have been preserved, we cannot evaluate the reason for this concept, but we can conjecture that this suited his other categorizations; to offer an example, I cite his 'Secret of Secrets' (سر الاسرار; Sirr al Asrar - one of the many books written under the same title during the Golden Age of Islam) in which Al Razi comes up with categorizations of knowledge, matter, methods, and apparatuses, as well as with a classification of minerals into six types.

His great reputation as medical doctor was not due to his position as head of the bimaristan (hospital) of Ray or to the invitations extended to him by two caliphs to found new hospitals in Baghdad or to his numerous treatises and papers of medical contents, but to his strong background in alchemy that he was able to proactively use to the benefit of patients and students. Acknowledged for his medical ethics, Al Razi was able to treat different grave illnesses; he achieved outstanding breakthroughs in pharmacology; and he wrote numerous medical monographs, essays, and other texts also publishing a monumental encyclopedia of medicine under the title 'Kitab al-Hawi fi al-Tibb' (كتاب المنصورى فى الطب; 'the Comprehensive Book on Medicine) in the year 900 CE; this compendium of medical practices, methods and prescriptions was translated into Latin as per the order of the king of Sicily Charles d'Anjou in the 2nd half of the 13th c.; the author's name was Latinized as Rhazes. Many of his medical works were copied and reproduced systematically in the Islamic world.

Original in his approach and unreserved in his criticism, Al Razi wrote a medical guide for people unable to find or consult a physician; the title was 'For one who has no physician to attend him' (من لا يحضره الطبيب; 'man la yahduruhu al-tabib). He also composed a very severe criticism of Galen under the title 'Doubts about Galen' (al-Shukuk 'ala Jalinus; الشكوك على جالينوس). A recent (2019) French edition (by Pauline Koetschet) took almost 300 pages for the Arabic text and the French translation.

Ibn Umayl (محمد بن أميل التميمي; Muhammad ibn Umayl al-Tamimi/900-960 CE) was an Egyptian alchemist, astrologer, mystic, symbolist, and dream interpreter; he spent most of his life in Egypt, but he traveled and lived also in Iraq, NW Africa, and Andalusia. However, several scholars today believe that he was an Andalusian. He was widely translated into Latin, and in Western Europe he became known as 'Senior Zadith'. He represented the Ancient Egyptian spirituality and scientific legacy within the Islamic world; it is established that he explored Ancient Egyptian temples and monuments; in addition, he continued the tradition of alchemical symbolism as a means for initiates to comprehend the analogies between the body and the soul. His books were extensively copied, translated, commented, quoted, discussed, and included in several compendiums; he was mentioned by many posterior mystics and alchemists, notably the 14th c. CE Iranian scholar Izz al-Din al Jildaki, who traveled extensively before emigrating to Egypt. Highly considered were his book on the "Silvery Water" and his poem "Letter of the Sun to the Crescent Moon"; at this point, it has to be specified that the letters of the Arabic alphabet are classified as "sun letters" and "moon letters", which shows a great mystical background to his work.

xxvi- Al Farabi

Abu Nasr Muhammad al-Farabi (870-951; أبو نصر محمد الفارابي) was an Iranian-Turanian scholar whose exact place of birth cannot be known because several locations have

the same (Farab) or similar (Faryab) name. In today's Central Asia, there are several villages that can be identified as his place of origin, notably in Kazakhstan (Otrar), Turkmenistan (Türkmenabat), etc.; his family background may have been Turanian or Eastern Iranian, and the ambiguity is due to divergence in historical biographies of the great savant.

He studied in Baghdad alchemy, medicine, logic, philosophy, and sociology, being tutored by the Aramaean Nestorian Christian Yuhanna ibn Haylan, a widely known scholar. However, based on what Al Farabi himself wrote in his essay 'Appearance of Philosophy' (في ظهور الفلسفة; Fi Zuhur al Falsafa), we understand that, in his master's teachings, there were plenty of inaccuracies, such as the story that philosophy as an academic topic was studied first in Alexandria during the Ptolemaic times and later under the Romans until the rise of Christianity, before being examined by a college of Christian bishops who specified which parts of philosophy would be allowed for teaching and which would be prohibited.

According to this narrative, which must be certainly attributed to the descriptions of Al Farabi's Nestorian master, the prohibited parts of philosophy continued being taught clandestinely until the arrival of Islam, and then the schooling institution was relocated to Antioch. The transmission of the tradition risked going extinct, because only one maven was left, but he was able to find two good disciples who continued his tradition one in Harran (in SE Turkey) and one in Merv (in Turkmenistan); the latter scholar's disciple was Yuhanna ibn Haylan himself. The overall story contains apparently many inaccuracies and obscurities, but allows to some extent for an approximate reconstruction of the overall process; at the same time, it helps us understand how and why the arrival of Islam was a highly positive event for many clandestine mystics, scholars, and masters of esoteric traditions, who opposed official Roman Christianity.

Al Farabi lived in Baghdad until 942 CE; he then traveled to Damascus, Haleb (Aleppo), and Egypt; he lived and taught in these cities, but returned to Damascus in 949 because of his excellent relations with the Hamdanid ruler Sayf al Dawla (reign: 945-967 CE), the founder of the Emirate of Aleppo (one more kingdom that seceded from the Caliphate); one year later he died. As it happens in numerous other cases of great Muslim scholars, mystics, scientists and authors, Western academics have great difficulty in identifying Al Farabi as Shia or Sunni; the very simple reason for this apparently odd but quite reasonable fact is due to what I extensively discussed in the present unit, namely the historical reality that this division is a modern construct and it did not exist in the past.

Al Farabi wrote extensively on alchemy, music, mathematics, logic, philosophy, education, human life, natural life, and social organization. He is one of the most misinterpreted Muslim scholars, and this is due to the absurd effort of many Western academics to make him look like an admirer and humble follower of 'Ancient Greek philosophers'–which is sheer nonsense. In fact, above all, Al Farabi was an alchemist. His Letter concerning the Necessity of Alchemy (رسالة في وُجُوب صِناعة الكيمياء; Risala fi wujub ṣina'at al-kimiya') leaves no doubt about his attachment to the foundation of all sciences – which is exactly what did not exist in the so-called 'Ancient Greece' and what nowadays Western academics persistently reject.

To Al Farabi, music was something totally different from what it is to Western academics; it has nothing to do with abstract theories, but it is relevant to accurate and correct identification of what the sounds are. In this sense, it comes close to the sonar science of the Ancient Egyptian and Assyrian-Babylonian priesthoods or to the real essence of the Jewish Qabbalah. In his 'Great Book on Music' (كتاب الموسيقى الكبير; Kitab al-Musiqa al-Kabir), Al Farabi presents a mystic's viewpoint on music, first explaining what a sound is for the spiritual and the material universes and then implementing his conclusions at the material level, i.e. the musical instruments, the sounds that they produce, the necessary musical intervals, the ensuing consonance, and the effects that melody has on people. I merely add that the Arabic edition by Ghattas Abd al-Malek Khashaba and Dr. Mahmoud Ahmed el Hefny (Cairo 1967) needed no less than 1210 pages to accommodate the monumental opus and the diagrams involved.

Al Farabi generated a distinct circle of spirituality, wisdom and science that Western scholars distort by calling it 'school of philosophy' or -even worse- Alfarabism. Few are however able to realize that, instead of wasting his time in discussions about the spiritual universe (what is called 'Metaphysics' in Western philosophy), the great Iranian-Turanian scholar appended the discussion to known mystical practices and spiritual exercises.

Shifting his interest from wisdom to science, Al Farabi wrote an essay 'On the Void' in order to explain that the notion of perfect vacuum is misplaced. Having published Al Farabi's essay with a Turkish and an English translations, the great Turkish historian of science and personal friend of Kemal Ataturk, Aydın Sayılı (1913-1993), in his article 'Al Farabi's Article on Vacuum' (1951), states the following:
«Al Farabi rejects the idea of the repulsion of the outside air, as well as the attraction of vacuum, and substitutes for it the hypothesis that water and air preserve their contact with each other and follow each other in their movements. Both this hypothesis and his previously mentioned assertion that air possesses the quality of pervading all the space made available to it by bodies neighboring on it involve the tacit assumption that the behavior of both air and water are such that they prevent a solution of continuity in nature, i. e., they forestall the formation of vacuum in nature. The action of air is to fill all spaces which are being emptied by other bodies, but such an air is in an unnatural state, and if there is water neighboring upon it, the air will return to its normal volume and water will occupy the space emptied by the contracting air».

In one of his most characteristic treatises, Al Farabi examines how the perfect combination between balanced human characters and rightful social structures will generate a moral, virtuous, and joyful community of people. Al Farabi had carefully observed the collapse of the Abbasid Caliphate and the secession of Iranianates and other states; he comprehended that the flaws and the drawbacks at the origin of the disintegration of societies and states are both personal and social.

The fascinating treatise has been preserved in different manuscripts under slightly divergent titles; to make things more difficult, some of the words used can have varied translations.
a- 'The Views of the People of the Joyful City' (آراءُ اَهْلِ الْمَدينَةِ الْفاضِلَة; Ara' ahl al-madina al-faḍila)
b- 'Principles of the Views of the People of the Joyful City'

(مبادئ آراءُ اَهْلِ الْمَدينَةِ الْفاضِلَة; Mabadi' ara' ahl al-madina al-faḍila)
c- 'The Views of the People of the Joyful City and their Opposing Views'
(آراءُ اَهْلِ الْمَدينَةِ الْفاضِلَة والمضاداتها; Ara' ahl al-madana al-faḍila wa-l'muḍaddatiha)

The adjective 'fadila' (الْفاضِلَة) can be translated as 'excellent', 'perfect', 'virtuous', 'ideal' or even -according to the context of Al Farabi's treatise- 'joyful'/'happy'.
The noun 'madinah' (الْمَدينَةِ) can be translated as 'city' or 'state' or 'autonomous jurisdiction', 'city-state' or 'self-ruled agglomeration'.

Western academics deliberately distort and misinterpret this masterpiece of Islamic literature, by attempting to adjust it to their preconceived schemes, ideas, notions and assumptions. There is not a shred of 'democracy' or 'republic' in Al Farabi's ingenious treatise; similarly, there is no rejection of the basic Islamic concepts of prophethood and Imamate. The author's main interest was to demonstrate that the lack of moral characters among the people of a community brings disintegration and collapse. The Joyful City of Al Farabi does not need 'philosophers' or 'kings'; and it has nothing to do with any sick Western utopia. It is a stateless community of spiritually conscious and proactive people, who stick to the inherent code of the Creation, which is what true religions define as 'Moral'.

xxvii- Al Mas'udi
Al Mas'udi (أبو الحسن علي بن الحسين بن علي المسعودي; Abu al-Ḥasan 'Ali ibn al-Ḥusayn ibn 'Alī al-Mas'udi/896-956 CE) was an Arab scholar, traveler, and explorer, who wrote many treatises and monographs on a wide range of topics going from geography to natural science to theology. He was born in Baghdad, being the descendant of a well-known companion of prophet Muhammad, i.e. Abdullah ibn Mas'ud (593-653 CE). It is noteworthy that Al Mas'udi's ancestor Ibn Mas'ud played a critical role in the early days of Islam and, after the death of the prophet, he accused the scribes of Uthman for distorting the text the Holy Book, adding three extra suras (chapters), changing subtly many parts of the text, and thus fabricating a 'deceit'. He actually cursed all those involved in the shameful process of producing the fake Quran that quite unfortunately most of today's Muslims believe as original whereas it is not.

Al Mas'udi was a very particular type of scholar, who first studied in the highly beneficial environment of Baghdad where a 150-year long period of advanced scientific and intellectual achievements had already created a worldwide unique heritage and then continued his formation while traveling and living in other lands. One has to also take into consideration the fact that Baghdad was still at the time the then known world's foremost capital. One could encounter there people originating from almost all lands and nations; apparently, this natural, cultural, and scholarly wealth generated in the young student Al Mas'udi an inexorable interest in the 'other'. He thus became a traveling writer or a writing traveler.

Western scholars like to express exaggerated admiration for Al Mas'udi, his travels, works, and narratives; they also praise very hypocritically the abundant information that his texts provide us with as regards many topics. However, they intentionally and persistently avoid highlighting the true character, the real attitude, the natural mentality, the fundamental concept, and the evident approach to the world that Al Mas'udi's masterpieces and example of life reveal to all of us.

Still, the most important benefits that we get from the great traveler and even greater scholar are what we read in-between the lines of his texts, namely his universality, humanism, and love for the 'other'. He so much loved the faraway lands that he visited, people that he encountered, cultures that he admired, languages that he learned, and religions that he comprehended, that he selected as title for his grand opus the following: "Meadows of Gold and Mines of Gems".

In Al Mas'udi, there is no absurd desire for the further diffusion of Islam; there is no interest in preaching Islam in China, Sri Lanka or Africa. The great scholar, although a distinct Muslim, found it perfect to encounter diverse religions, different cultures, and various peoples and to write down all the details that he learned about them; this, as an intellectual and scholarly endeavor, was for him a far more challenging task as ibadah (عبادة; worship) than just collecting -in old manuscripts- various hadiths about prophet Muhammad who had lived before 300 years. This however does not mean at all that Al Mas'udi undervalued or disdained the collection of hadith; quite on the contrary. But it is clear that for him the focus of a scholar or intellectual should not be left on this topic. More important a task for the Muslims of his time was to learn about China, Indonesia, Volga Bulgaria, Russia, and France than to read once more petty stories about the heinous acts and the destructive words of Aisha, which had ruined the early Muslim society.

Using therefore Al Mas'udi as a standard and as a measure, we can understand how astray the modern Muslim societies and fake states have gone. Instead of engaging in the path of Islamic sciences, arts, wisdom, spirituality, and scholarly heritage, the erratic religious authorities of today's Muslim states lead all Muslim populations to calamitous confrontations, disastrous wars, abysmal odium, and interminable killings, thus ruining all Muslim states one after the other in the process. At their antipodes, Al Mas'udi demonstrates very well what the education of all Muslim countries has to be nowadays.

His example has to be imposed -one way or another- on all Muslim states today; Islamic universities and religious schools must close down; Islamic theology and Fiqh have to be replaced by Islamic sciences, literature, arts, wisdom and spirituality; last but not least, the false dilemma 'Islam or the West' must be outmaneuvered. And the interest for the 'other' must be reinstated among Muslims everywhere, starting from the earliest stages of education. The educational, academic, and intellectual establishment of all Muslim countries must be entirely Islamic (not Western), but after the example of the Golden Age of Islam. The present situation must come to an end.

Mas'udi traveled to the Caucasus region, and visited the Black Sea, the Caspian Sea, various parts of NE Europe and Central Asia; he explored every province of Iran, and surveyed many parts of India, before proceeding ti Sri Lanka, Indonesia, and China. He repeatedly moved to Syria, Palestine, Arabia, and Egypt. Furthermore, he was very knowledgeable about many lands that he did not visit, like the Eastern Roman Empire, NW Africa, NW Europe, England, and Northern Asia. In this regard, his informants were various people, who originated from those lands and happened to encounter the traveling scholar; through the lines of his texts we understand that he was able to listen carefully and he showed more importance to simple people than to elites. It was only normal for a person like him, who was so open to the world, to be impossible to identify with one or another group of mystics or schools of theology

and Fiqh; that's why during the Islamic times many later authors expressed divergent opinions about him, whereas modern academics cannot agree on the topic.

His masterpiece was the famous and voluminous opus 'Meadows of Gold and Mines of Gems' (مروج الذهب ومعادن الجوهر; Muruj aḏ-Ḏahab wa-Ma'adin al-Jawhar), which was finally completed in 947 CE, only a few years before his death at the age of 60; it was rather early written, repeatedly edited, and subsequently enlarged over a long period of time. As per all criteria of Western scientific classification, this book is impossible to categorize; of course, many will rush to describe it as a History from the Creation down to the time of the Abbasids, but this is misplaced. Resourceful in his approach and compassionate in his style, Al Mas'udi wrote an enormous composition at the very antipodes of that of Tabari.

Instead of presenting chains of informants to document his narrative like Tabari, Al Mas'udi presents everything in a more personal manner, drawing on his experience, travels, encounters, discussions, hearsay, and documents that he found in different lands. It is truly impressive to observe two, so divergent, writing styles attested in two historians who lived almost at the same time in the same place. Of course, being 57 years younger, Al Mas'udi had the age of Tabari's grandchildren; he must have attended the great old man's lectures and read the manuscripts established by his disciples. It is perhaps then that he developed, in contrast with the writing style of the illustrious historian, mufassir and faqih, his own youthful, innovative and quite audacious approach to the topic of history writing; and may be this is the reason of his multiple travels to faraway lands.

It is truly fascinating to observe what 'History' was for Al Mas'udi and his uniquely written masterpiece: an interminable interaction of people and lands, creative forces and traditions, secret faiths and vivacious snapshots, joyful moments and inevitable punishments, propulsive exchanges and impulsive encounters, a contrast between wisdom and foolishness, the increasingly rising desire and the perennially staying remorse, the amalgamation of all varied concepts and the separation of all uniform beliefs, the futility of all actions and the effectiveness of every inaction. Striving to present World History as the result of the passions of people across all the lands of the Earth, Al Mas'udi delivered the most complete picture of mankind one could ever expect – a duly, definitely, and irrevocably Irano-centric History as Life orders.

It is a pity that until now only one complete international edition and translation of this masterpiece of World History and World Literature has been published; even worse for the worthless academics of our time, this grandiose enterprise was carried out in the 2nd half of the 19th c. (between 1861 and 1877) by Barbier de Meynard and Pavet de Courteille of the Société Asiatique de Paris. To give an idea of the bilingual (Arabic and French) edition's approximate size, I merely state that it covers nine (9) volumes of ca. 500 pages each. Charles Pellat's revised French edition (between 1966 and 1974; by the Université Libanaise in Beirut) is made up of 5 volumes. All other versions (Russian, English, etc.) are either partly or abridged.

Only 9 years before Al Mas'udi died, Ahmad ibn Buya conquered Iraq and made Baghdad his capital (in 945 CE). He selected the honorific name (laqab) Mu'izz al-Dawla ('fortifier of the state'), locked the impotent Abbasid caliph in his otherwise worthless palace, and terminated the ridiculous tradition that started after the death of Prophet Muhammad. The Buwayhi (Buyid) states were the strongest Iranianates

and formed parallel realms, as the two elder brothers of Ahmad ibn Buya had already invaded other parts of the wretched caliphate and set up their own emirates there.

First, Ali ibn Buya, a fisherman from the southern coastland of the Caspian Sea, after having served the Samanids and acquired military and royal experience, conquered Fars in 934 and made of Shiraz his capital. To posture as a Muslim ruler, he took the honorific name (laqab) Imad al-Dawla ('pillar of the state').

Few years later (in 943), after having conquered the region of Jibal (i.e. the Zagros Mountains), Hasan ibn Buya (his younger brother) invaded Ray. He made of the historic Northern Iranian city his capital, and he took the honorific name (laqab) Rukn al-Dawla ('the cornerstone of the state').

The youngest of the three brothers, Ahmad ibn Buya, marked an even greater success as we already saw; all three Buwayhi (Buyid) rulers established an Iranian triumvirate, which was continued by their respective successors, namely the Buyid rulers of Fars, Ray, and Baghdad. Furthermore, other Buyids set up smaller and short-lived secessionist Iranianates in Hamadan (Ecbatana), Basra, Ahwaz, and Kerman. It was the absolute Iranian revival in terms of royal power, architecture, identity, art, and culture, but not religion.

Following the early Iranian resistance against the 7th c. CE Muslim invaders, the subsequent explosion of rebellions, the emergence of the first Iranianates, the upward progress of the scientific-literary community, and the formation of a socio-educational, cultural, spiritual and scientific environment that marginalized Islamic theology, Islam -as a system of governance- was totally Iranized. The principles of the revelation pronounced by Prophet Muhammad and of the preaching made by Ali ibn Abi Taleb were however preserved; in fact, they were almost identical to those heralded by Zardosht (Zoroaster) 1300 years earlier.

The apex of the material-spiritual sciences of the truth absolutely coincided with the marginalization of the Abbasid caliphate, and of all the worthless notions of Islamic state that the fanatic fighters of Hejaz and Yemen brought with them, having fully disrespected the order that Prophet Muhammad gave to Ali ibn Abi Taleb, namely never to undertake wars for the diffusion of his faith. As imperial-universal entity, Iran was solemnly re-established, irrevocably re-affirmed, and proactively transformed into the worldwide center of science, wisdom, and spirituality.

It was about the time when the greatest conceptualization of Man in the History of Mankind would be manifested and Ferdowsi's Shahnameh would be written. The problem -for today's Iranians and their diverse but, unconscious of their heritage and therefore unrepresentative, rulers and the opponents to them- is that they will never truly command, reassert, and reinstate their nation before completely reassessing and effectively radiating their own universal heritage and destination.